

THE
Baptist Magazine.

NOVEMBER, 1816.

MEMOIR OF THE LATE REV. ABRAHAM AUSTIN,
PASTOR OF THE BAPTIST CHURCH,
FETTER-LANE, LONDON.

(Continued from page 403.)

WHEN Mr. Austin settled in London, the congregation in Fetter-lane was small, and in very unpromising circumstances. The church consisted of about thirty members, and these, it was generally considered, (how correctly cannot be ascertained,) were of similar sentiments with their late pastor, Mr. Ebenezer Smith.

The leadings of divine providence in bringing Mr. Austin to the notice of the church in Fetter-lane, are remarkably exemplified in the following narrative: After the removal of Mr. Ebenezer Smith, (who left London very unexpectedly, on account of the death of a relation, by whose will considerable property was bequeathed to Mr. Smith, the possession of which required his immediate removal into Derbyshire,) the church in Fetter-lane obtained occasional supplies, till at length the most active member who procured and paid the supplies being quite discouraged, the church concluded to shut up the place, and endea-

vour to unite with other societies. The member before alluded to, desirous of saving a friend the surprise of sudden disappointment, called to inform her, that the preaching at Fetter-lane would now be discontinued. The good woman expressed her deep regret at this intelligence; especially, as she said, "because she knew a minister in the country," meaning Mr. Austin, "who, she doubted not, would prove a very acceptable supply: and who was shortly expected in London." Before these friends parted, to the surprise of them both, and to the great joy of the good woman, Mr. Austin called to see her, being just come to town. He was immediately engaged to preach, which he did on the next Lord's-day, so much to the satisfaction of the church, that they entertained hopes of his becoming their pastor. How far Mr. Austin's sentiments concerning the person of Christ, at this time, coincided with the views of the church at Fetter-lane, cannot

now he easily decided. Undoubtedly the church considered him as of their opinion, and if they were correct, it furnishes matter of gratitude to God, that in the subsequent stages of his ministry, he was led to make the proper deity and glory of the Son of God, and the absolute necessity and efficacy of his atonement, the darling theme of his preaching. On these subjects, he has frequently mentioned to his intimate friends, that his mind was at one time harrassed and perplexed. He read and thought much, but without satisfaction, till he was led to consider it both his duty and privilege, to receive what God had revealed in his word on these important and sublime subjects, notwithstanding the difficulties which reason might suggest: when brought to this conclusion, he assured the writer, that he felt like a man relieved of a heavy burden, remarking, "none but those who have been exercised in a similar manner, can enter into my feelings at that period."

Having obtained satisfaction and relief on these interesting doctrines from the scriptures alone, which he had in vain sought for from the writings of men, he invariably preferred expressing himself on these subjects, in the words of scripture, to any human composition whatever: his general practice, therefore, in the course of his ministry, was to select the most full and expressive passages of sacred writ, not doubting that if these were received in their plain and obvious meaning, his

hearers could not fail to entertain true ideas of the person and work of the Son of God, and of the doctrine of the Trinity! This practice, however, to which he conscientiously adhered throughout his ministerial labours, connected with the circumstances of the church at the time he took the charge of them, tended to create in the minds of many good men, suspicions as to the orthodoxy of his creed. An event, however, transpired in the year 1793, which occasioned him in print, to make a full avowal of his sentiments. Mr. Austin being engaged to supply for a month at the Tabernacle, Bristol, the Rev. S. W. Underwood, and two other ministers, who, during his absence, preached at Fetter-lane, thought proper to address a note to Mr. Austin, calling on him, in what he considered a very assuming and inquisitorial manner, explicitly to declare to them his sentiments concerning the Godhead of Christ. Mr. Austin feeling indignant at such treatment, demurred to answer these "faithful friends," as they stiled themselves. Mr. Underwood immediately published a tract, entitled, "A Dialogue between an Arian and a true Christian." In the introduction to which, he informs the reader, that his interview with the people at Fetter-lane, led him to suspect that they, and their minister, denied the eternal divinity of Christ. This suspicion being strengthened by the silence of Mr. Austin, induced Mr. U. to publish his dialogue. To repel these insinuations,

Mr. Austin published a letter, addressed to the late Mr. Hey, of Bristol, in which he makes the following bold and full declaration of his sentiments: "I do, *unequivocally*, and with the heart, believe the eternal God-head of my adorable Saviour, Jesus Christ; that he is Jehovah, essentially one with the Father, truly and properly the Son of God; and that the Holy Spirit is, the conscious, eternal Spirit of Jehovah; and that in the nature of the sacred Three, there is no kind of difference." It has been regretted by some of Mr. Austin's friends, that his letter to Mr. Hey was not more widely circulated; as it is not doubted, had that been the case, the prejudices entertained by some persons against him, would have been more speedily, though perhaps not more effectually removed, than they afterwards were by the faithful, and unostentatious discharge of his ministry. Mr. Austin was ordained to the pastoral office, in the church at Fetter-lane, in the month of February, 1786; but nothing remarkable occurred: all appearing peaceful and promising until Dec. 4, 1788; when the meeting-house in which they worshipped, situated in Church-yard-court, (nearly the same spot on which Elim-chapel now stands,) was consumed by fire. Mr. Austin was at that time on the Lord's day mornings regularly expounding on the travels of the children of Israel through the wilderness; and on the Lord's-day previous to the fire, he was discoursing on the bitter waters

at Marah, see Exodus xv. 20—26, little aware how soon himself and congregation were to drink deep of the bitter cup of affliction! The peculiar suitability of this subject to their circumstances, united with the gracious and unexpected appearances of God in their behalf, even in the greatest difficulties, suggested to Mr. Austin and his friends, the propriety of calling their new place of worship, Elim-chapel; and when it was opened, he resumed the travels of the children of Israel, where he had left off when the fire happened, taking for his text, the 27th verse of the aforementioned chapter, "*And they came to Elim, where were twelve wells of water, and threescore and ten palm trees, and they encamped there by the waters.*" Painful as it had been to the church, and their faithful pastor, to be thus suddenly deprived of their place of worship, they still had reason to sing of mercy, as well as judgment; for although the fire took place on a Thursday, on the following Lord's-day, they met in a concert-room, in White-lion-court, Wych-street, Drury-lane; in this place, they steadily assembled for public worship. The foundation stone of Elim-chapel was laid in June, 1790; and Mr. Austin published the sermon preached on that occasion, from Isa. xxviii. 16. "*Behold I lay in Zion for a foundation a stone,*" &c. The circumstances which attended the building of this new place, should be recorded.

After the fire, five of the members came forward, and engaged

with the ground landlord to erect a place of worship: but they soon evinced they had begun to build without having counted the cost; nor would they pay any regard to the caution of Mr. Austin, and some other friends, who could not help remarking, that if they were not careful, they would involve themselves in difficulties, as the expenses of the place would be more than the church could sustain! Notwithstanding these cautions, they persevered; involved themselves in difficulties which they never surmounted; and, but for a singularly kind Providence, the church, after all, would never have enjoyed the place. Elim-chapel had not long been opened, before it was perceived the church and congregation could not support their minister, and pay the interest of the money for which the place had been mortgaged: in this dilemma, those who first engaged in the building, one after the other, ceded his right; till the place came into the legal possession of one only of the five persons who had managed the building. This person intimated to Mr. Austin, that he thought he should not get the interest of his money if he continued to occupy the place. On this intimation, Mr. Austin and congregation left Elim-chapel, and were kindly accommodated with the occasional use of their places, by the churches then under the care of Mr. Martin, at Grafton-street, Mr. Gwennap, at Piccadilly, and Mr. Butcher, of Leather-lane. This kindness, the writer of this, though not

then united with the church, desires now most gratefully to acknowledge: to hear of past favours shown to dear friends in the time of their distress, compels survivors most earnestly to beseech Him who is able to bless, to reward them an hundred-fold for all their kindness! It pleased the Lord at this time of trial, remarkably to bless the labours of Mr. Austin: more persons were added to the church during this period, than at any former part of his ministry. It had been the intention of the holder of Elim-chapel to obtain popular preachers from among the Calvinistic Methodists, thinking, that by issuing tickets to admit persons to sittings in the chapel, he should make the place answer his expectations: but how mysterious are the ways of God! On the second Lord's-day after Mr. Austin had left Elim-chapel, this person was a corpse! The mortgagee now became anxious for the interest of his money; things were not in a state for him to foreclose; and he knew not where to look for the payment of his interest; he, therefore, applied to Mr. Austin to return! Mr. Austin objected, that, as the congregation were formerly unable to pay the interest, they were now likely to be much more so, in consequence of the place having been shut up. The mortgagee then proposed to Mr. Austin, that if he would return, and try what could be done, he would accept from him one-half of the proceeds of the place, whatever that might be, instead of interest! Mr. Austin suggested, it would be necessary for

the mortgagee to have some person present to keep a check on his accounts; when he replied, that he had full confidence in Mr. Austin to keep a just account, and would receive whatever he might bring him. In this way Mr. Austin held the place for several years, to the satisfaction of all parties, until the increase of the congregation warranted him to take it at a fixed rent.*

At the commencement of the year 1807, a circumstance occurred, which drew forth Mr. Austin's concern for the present and eternal welfare of the rising generation into lively exercise. A member of the church in Fetter-lane proposed himself as a candidate, to fill the situation of school-master in a neighbouring dissenting charity-school, supported by the united subscriptions of Baptists and Pædobaptists. When the election came on, he was declared, by the managers of that Institution, ineligible *on account of his sentiments concerning baptism!* Mr. Austin, and several of the members of the church, hearing of the grounds of their friend's ineligibility, concluded it was

high time there should be in the center of the metropolis, at least, one charity-school, in which not only the teachers might be Baptists, but where the children should be taught what they considered to be the truth of the scriptures concerning that ordinance. From these principles originated the "Baptist Free School;" † the first address to the public, in behalf of which, was written by Mr. Austin, and advertized on the covers of the Evangelical Magazine.—From its institution until his death, Mr. Austin took a deep and lively interest in the concerns of this school; and, at one time, while in expectation of a school-master from the country, he, for a few weeks, supplied the place by his own personal attention. The natural modesty and backwardness of Mr. Austin, prevented his uniting himself with the society of Baptist ministers in London, until advised so to do by a friend; in consequence of which, he applied, and was cordially received by that body. This also led to his being received as a member of the general body of Dissenting ministers, meet-

* The difficulties concerning Elim-chapel, Mr. Austin, to his inexpressible satisfaction, lived in a great measure to surmount. The place was purchased at the commencement of the year 1814, for the sum of £1700, and vested in nine trustees, for the use of the particular Baptists. He had begun to collect for this sum, and met with great encouragement from his own congregation, and from others; but afflictions and death arrested his progress.

† This school was instituted April 17, 1807, and opened with 13 boys. It now consists of 40 boys, and 20 girls, who are educated, and annually clothed, &c. The present Secretary is Mr. J. Melhuish, 39, Bell-yard, Temple-bar; the Treasurer, Mr. John Rabbeth, 18, Red-lion-street, Holborn. Both these gentlemen will feel highly gratified in communicating further particulars concerning this school to any of our readers, who may be disposed to assist so valuable an institution.

ing at Dr. Williams's Library, Red-cross-street.

The church, in Elim-place, soon after united with the Baptist monthly meeting, on which occasions Mr. Austin preached each year till his death; and his judicious, evangelical, and experimental sermons at those seasons, will not soon be forgotten.

The church, in Elim-place, notwithstanding the number of deaths and removals in the course of thirty years, at the death of Mr. Austin, consisted of 192 members. The greatest unanimity and affection prevailed, and every thing indicated more abundant prosperity than they had ever enjoyed together. But God, whose ways are not as our ways, thought proper to remove his faithful servant, and bid him enter the joy of his Lord, on the evening of July 5, 1816, in the sixty-seventh year of his age. The account of his affliction and dying experience, has been already printed in our Number for August last.

The members of the church, and the congregation, have manifested the greatest respect to his memory: and it is not doubted, but they would to his widow and family, had her circumstances required assistance: this, however, a singularly kind Providence had rendered unne-

cessary. Out of thirteen children, (eight sons and five daughters,) six only survive their worthy father.*

The life of such a man as Mr. Austin, does not supply many materials for biography. It was, as the humble circum-spect believer exercised with the trials of a large family, and a small income;—as the meek, unassuming, gentle pastor of the church;—as the serious, pathetic, evangelical minister of the gospel; exercised by the fears incident to a nervous and delicate constitution of body. The excellencies of his character can be best estimated by those who were best acquainted with him; and they well know that what the apostle Paul says of himself and his fellow-labourers, may be very emphatically applied to him. 2 Thess. ii. 3—13. During the time of his public ministry, and especially of the few last years of his life, it has been properly observed, that he continued to labour with increasing success, and was increasingly endeared to his flock; not only by the edification they received under his ministry, but also by the affectionate manner in which he presided over them in the Lord.—Of him it may be truly said, that he was “not a lord over God’s heritage, but an example to the

* Mr. A. has told the writer an anecdote of a son, who died at about nine years old. Being at school where the Church Catechism was taught, and though it was not required from the children of Dissenters to learn it, he took his place with the other boys, when they repeated their lessons. It so happened, that young Austin was asked—“Why then are infants baptized, when, by reason of their tender age, they cannot perform them?” Looking the master steadily in the face, he replied, “Why, indeed, Sir!!” The master made no remark, but passed on to the next boy.

flock." He was, indeed, "gentle among them, even as a nurse cherisheth her children."—In a word, his whole conduct appeared to be regulated by the important lesson which our Lord taught his disciples, "Ye know that the princes of the Gentiles exercise dominion," &c. Matt. xx. 25—28.

Besides the letter and sermon referred to in the former part of this memoir, Mr. Austin published a letter, occasioned by an anonymous account of his son, Francis Spencer Austin, inserted in the "Monthly Repository of Theology and General Literature," for February, 1808. This account was designed by the writer to represent his son as dying in the Unitarian sentiments, and deriving from them great peace of mind, and confidence in the prospect of death. This being *contrary to fact*, Mr. Austin, in his letter, contradicts the statements of the writer in the Monthly Repository, and exposes the fallacious tendency of the Socinian sentiments.—The publication of that letter, affords further proof of Mr. Austin's strong attachment to the peculiar doctrines of the gospel. A part of a sermon also, delivered by him, at the Crown-court lecture, on the personality and deity of the Holy Spirit, was inserted in this Magazine. These, it is believed, are all his essays that have appeared in print; he made no pretensions to authorship, and though in his sermons he sweetly united the doctrinal, experimental, and preceptive parts of God's word, yet, perhaps, he most eminently excelled in the habitual exemplification

of the meekness and gentleness of Christ: his deportment was winning, and his friendship remarkably strong and sincere.

It is needless to attempt a further description of Mr. Austin's character: every judicious reader will form an accurate conception of it, from what has been already said. Two funeral sermons were preached the next Sabbath after his interment: one of which has been published, preached by Mr. Hutchings, and noticed in our last Number. From that which is not published, the following extracts are given, as creditable to the memory of Mr. Austin, as a minister of Christ. After some strong allusions to the character and ministry of Mr. Austin, in describing those of John the Baptist, the preacher remarked: "I use no flattering language when I say, that this prominent feature of John's character, in his early and entire devotedness to the cause of the Redeemer, may be traced in the life and public ministry of the late Abraham Austin. You know his doctrine and manner of life, and, speaking in the presence of those who best know him, I fear not to say, that in his doctrine he showed the uncorruptness—and in his conduct and spirit, a large proportion of the purity and faithfulness of John the Baptist."—Again, speaking of the constant aim of John's ministry being to exalt the Saviour in the estimation of his hearers, the preacher asked, "Is not this a faithful representation of a devoted servant of Christ—of an evangelical minister? And is not this a picture of the

preaching of your late pastor? I have known him for twelve years past; and from frequent conversations, and occasionally hearing him preach, I am prepared to say, that I never knew a man whose sentiments were more deeply imbued with a constant reference to the divine glories of the Saviour's person—the perfection of his work to justify the ungodly, arising from his sufferings being a proper atonement for sin—the absolute freeness of the invitations, and fullness of the promises of the gospel;—encouraging all sinners to confess and forsake their sins, that they may find mercy entirely and alone through faith in the Saviour;—the purity, extent, and obligations of all divine precepts. ‘O Lord,’ he would say, *‘I esteem all things whatsoever thou hast commanded to be right, and I hate every false way.’* In short, his whole soul appeared to me absorbed in the grace and compassion of the Lord Jesus! I hope you will always remember him who has *had the rule over you*; and who has *spoken to you the word of the Lord*; whose faith follow: ever considering that the end of his conversation was *Jesus Christ, the same yesterday, and to-day, and for ever!*” Heb. xiii. 7.

ON

THE DIFFICULTIES ATTENDING
SOME OF THE PECULIAR
DOCTRINES OF CHRISTIANITY.

WHOEVER has made the word of God his study, will

have met with many things which may almost have staggered his reason, and confounded his faith. Difficulties meet us in every direction; doctrines which we cannot fathom, and objections which are not easily removed. These things operate differently on different persons. Some are led to discard revelation, and embrace infidelity; others deny the great doctrines of the gospel, and embrace a system which has little of revelation but the name; while another class reject many interesting truths of the sacred volume, as derogatory to God, and discouraging to man.

But it deserves inquiry, whether difficulties do not meet us in other directions—whether to avoid objections on the one hand, we do not plunge into opposite ones, equally great, or even superior;—whether the remonstrances which are made against Orthodoxy and Calvinism, do not equally apply to the whole of natural religion;—and whether there be any avoiding them, except by denying a Providence and a Deity, and sinking into the void of atheism itself.

The doctrine of *original sin* has excited much derision, and the justice of God has been, on account of it, arraigned at the bar of human reason, and condemned in terms which have bespoke but little of humility and reverence. But let us suppose that all which is related respecting it in the Bible is a fiction, and that the world is in as good a situation as it was at first, or ever was intended to be. But do not wickedness and

misery exist and remain in it, after every supposition? and must be so acknowledged, whatever are our opinions of the cause of them? But if it would be severe in God to degrade us to this condition for the offence of our first parents, can you allow him to place us in it without any inducement? Are our calamities lessened by not being ascribed to Adam? And if we are wretched and sinful, are we not equally so, whatever be the occasion?—What scorn has not been thrown on the *miraculous conception* of the Saviour, as taught by the gospel, and believed by the orthodox! But can there be any thing incredible in it, to those who admit miracles at all? That a human being should come into the world without a father, is not more difficult to account for, than that a dead man should be restored to life, or distempers be cured by the speaking of a word. Neither of these things, it is true, are natural, but as far as we can discover, they are equally easy to the power of God. All but those who believe the world to have existed, and to have been peopled from eternity, must allow, that two of the human race were brought into existence in a way different from the present course of nature.—And if this has already been the case in one instance, who shall say that, when a sufficient occasion calls for it, something similar to it may not again take place?

That fundamental truth of the Christian religion—*atone-ment for sin by the death of Christ*, has been attacked in all

ages, as incompatible with reason, and contrary to all our preconceived opinions about the method of salvation.—That he should be a Saviour to others, who could not save himself—that a divine person should relinquish the glories of immortality, for the agonies of crucifixion—that the innocent should suffer to emancipate the guilty—this, in every age, has been a stumbling block to the Jew, and folly to the Greek. This great truth of the gospel is discarded, because you can neither comprehend its mysteriousness, nor discern its fitness. But do you comprehend the other plans of providence? or, can you unravel all the mysteries of the divine procedure in such a manner as to answer all objections? Is this the only part of God's counsel which mocks your wisdom?—Can you really tell why the brute creation suffer, who have never sinned? Why you are sanctioned in the practice of preserving your natural life by their death? Or, why there was no efficient support provided for man by Omnipotence, but the slaughter of so many innocent and unoffending victims? Do you admit its rectitude, though you cannot explain it?—Why, then, do you demur on a doctrine plainly revealed in the scripture? Do you say, Jehovah will elucidate and vindicate his conduct at the day of judgment?—And will not the same answer be as satisfactory in reference to that victim, who, by one offering, has for ever perfected the sanctified?

Men object to the doctrine of

divine influence, because they do not perceptibly feel it in such a manner as to distinguish it from the operations of their own minds. But do not the same persons believe in the doctrine of a providence? And can they always discern the difference between the hand of God, and human agency? Does not God rule in heaven above, and in the earth beneath; and is he not invisible to your eyes?—and, can you certainly separate, in any event which takes place, between human means and omnipotent influence? Does he not preserve us, from danger, while we ascertain not the difference between his blessing, and our caution? And thus it is with the kingdom of God, as though a man should cast seed into the ground, “and should sleep, and rise night and day, and the seed should spring, and grow up, *he knoweth not how.*”

The doctrine of *divine sovereignty*, in the bestowment of his favours, has encountered ridicule and reproach from those of whom we might have expected better things. But do we not willingly grant to earthly benefactors, a right to distribute their own bounties, according to their own choice? Do we not see it every day illustrated in the conduct of God towards man?—He deals to one riches, and honour, and health, and pleasure—while, to another, he allots poverty, affliction, and pain.—But if it be right to administer bounties according to the pleasure of his will, in one instance, how can it be wrong

in another?—Is not God’s aid afforded more to believers than to unbelievers? Will it be said, in the day of final decision, that no more was given to one class than to another? And, will not this difference of bestowment be just and equitable? But if it be right to do a thing, it cannot be wrong to determine beforehand to do it. If, therefore, we debar God from the exercise of sovereign favour in one instance, the same process of reasoning would equally require it in any other.

From these observations it is sufficiently evident, how futile any objections are, which are brought against those doctrines of religion that are clearly revealed.—The question is, not what difficulties any truth presents, but what has Jehovah decided in his word?—If we are determined to embrace a system of religion which has no mysteries but what we can unravel, or objections but what we can fully answer, our determination cannot avail; for the narrow compass of human understanding cannot measure the boundless designs of the most high God! Our interest and our duty is to believe what he has revealed; and if, through our darkness, we are unable to reconcile any part of it with our pre-conceived notions of his character, let us leave the exposition of it till that period which will tear away the veil of ignorance from our eyes, at the season of the revelation of the righteous judgment of God.

LETTER
FROM THE LATE
REV. ROBERT ROBINSON,
TO MRS. G——,

Who was attending her brother, Mr. P——, then under the small-pox, in London.

WELL! madam, I am to write to you, it seems, but what can I say which I have not said to you a thousand times over? Must I explain some mystery of our holy religion? Perhaps your understanding is informed: Must I propose some object of love, fear, hope, joy? Objects suited to all these passions have been often proposed. Must I press any new precept? *To repeat the same things to me, is not grievous, but to you it is safe.* I am glad, my dear sister, that your appetite is not palled: how should I rejoice to see those that eat heartily, work unweariedly! Yet this is the end of all the rich provision for the mind, in the gospel; all, all is reduced to practice. *If you know these things, happy are you if you do them!* Indulge my natural indolence: let me recapitulate past subjects, instead of writing new ones. The whole centers in this word, *God cannot lie*, Tit. i. 2. and who doubts this? yet who believes it? The whole world of unregenerate men disbelieve it: and all their happiness hangs on this one dreadful hope, that God will lie: Yes, though God has said, *“without holiness no man can see the Lord.”* Yet they expect to see him without it.

O incredible madness of a blinded mind! Shall the mountains be removed out of their

place for them? No, surely. If I say to the wicked man, Thou shalt surely die, he shall die in his iniquity,—a God that cannot lie.

But, do the regenerate believe this? They half believe the veracity of God. Oh that you and I did but believe it fully—under guilt, *that all manner of sin shall be forgiven to men: under a sense of weakness, that he giveth power to the faint; to them that have no might, increasing strength: in trouble, that he doth all things well; that when he speaks against us, he earnestly remembers us still; that where there is casting down, there is lifting up; and he will save the upright person; that however things appear mismatched to us, all shall work together for good,—that though he brings us to the grave—to the house appointed for all living; yet “the Lord shall come, and all his saints with him,” &c.*

Seriously now, do we believe all this? Remember the four grand evidences of faith: faith worketh by love—overcometh the world—purifieth the heart—holds Christ precious. Have we this faith in God’s veracity?—this working, conquering, cleansing, elevating principle? Let us go afresh to the Bible. Does my health seem well established? God, that cannot lie, says, *“my life is a vapour.”* Does it promise me pleasure? No, says a God that cannot lie, it is vexation of spirit. Does the world enchant me? God, who cannot lie, says, *“it all is vanity.”* Does it propose an accommodation of itself to my religion? Don’t believe it, says God, who

cannot lie, "*a friend of the world, is an enemy to God.*" In one word, does my heart say, "Take thine ease, you may get to heaven without a self-denying, mortified, humble, holy life?" "*Be not deceived,*" says a God that cannot lie, "*whatsoever a man soweth, that shall he reap.*" Oh for faith in a faithful God, who does not—who cannot deceive us.

Go now, my dear fellow-traveller, and study your Bible upon these principles: don't think God faithful in the first of Ephesians, and false in the first of Proverbs. Believe every thing to be what he has defined it, and act accordingly: don't call that an evil, he calls good; nor that good, which he calls evil. Be that the motto on the top of every chapter—"God cannot lie."

How does your brother take his physic? He may depend on the skill of the physician, and on his tenderness too: though he never gives bitter potions till the patient is ill, yet he always brings things to a right issue. I am called away—farewell—pray for us, and return a better Christian than you left us.—Madam, yours, affectionately, ROBINSON.

Hauxton, Jan. 27, 1770.

EXTRACTS

FROM THE LATE

Rev. A. Fuller's Correspondence

WITH THE LATE

Rev. Mr. Steevens, of Colchester.

No. I.

DEAR FRIEND,

By the printed account, you will perceive what we, in

this part of the country, have been doing, up to Nov. 13, 1792. At that meeting, we were informed that Mr. John Thomas, (a Baptist minister, who for some years past has been employed in learning the Bengalee language, and preaching to the Hindoos,) was now in London: that he wished to be enabled, by a subscription, to return to his work, and to take a companion with him. We agreed to inquire into Mr. Thomas's character, principles, abilities, and success: we did so, and received, upon the whole, a pleasing and satisfactory account of him. Mr. Booth, who had corresponded with him during his residence in India, indulged us with a sight of the letters; at the same time, expressing a gladness that we had taken up the business, and his opinion of Mr. Thomas being a suitable person to send. We then had another committee-meeting, which was held at Kettering, Jan. 9, 1793. After reading over the letters above referred to, it was resolved, "That a door is open for preaching the gospel to the Hindoos. That Mr. Thomas be invited to go among them as a missionary from the Society; and that if he accept of the invitation, we will endeavour to provide him a companion." On the evening of the same day, Mr. Thomas arrived—cheerfully accepted the invitation, and agreed to go out in the spring: and the question being asked, Who would go with him? Mr. Carey, of Leicester, without hesitation, generously offered himself. We all knew

Carey to be formed, as it were, on purpose. He is a noble creature, ready at learning languages; open, generous, and upright; ardent—of sound principles—a disinterested soul, and a heart that comprehends the welfare of a world. There are difficulties attend his going, but he is formed on purpose to surmount difficulty: we could do no other than accept his offer; his church mourns, but no one murmurs; he goes, and returns again in three or four years, on account of his family.

You can easily conceive, my dear friend, that our hearts and hands are full: we have not gone about this business in a hurry; we have been praying by monthly prayer-meetings for it these eight or nine years, and now we wish to do something more than pray; we have solemnly bound ourselves to God, and one another, at least to make an effort, by individual subscriptions, and congregational collections. We have raised near 200*l.*; and 300*l.* more will be wanted, and that in about two months. The Hindoos appear willing to hear the gospel: some appear to be savingly wrought upon: one, in particular, is a man of abilities, and promises to be a preacher of Christ. A narrative of Mr. Thomas's labours, I reckon, will appear in Rippon's next Baptist Register. If the undertaking meet your approbation, may we hope for your concurrence and interest amongst your congregation and connexions: we exert ourselves to the utmost—we rely upon God, trusting he will open the

hearts of our brethren in every quarter of the kingdom, to assist in this good work. I have written to none in your part: hope you will do what you can for us.—I am, Dear Sir, your affectionate brother in our dear Lord,

ANDREW FULLER.

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No. II.

*Northampton, March 26, 1793.*

MY DEAR BROTHER,

OUR success as to pecuniary matters, is much beyond our expectation: we have upwards of 800*l.* though nothing were done in London. We wish all our friends to inquire, who amongst them intend being annual subscribers. Dr. — predicts, I am told, that the mission will come to nothing, from this cause—people may contribute, he supposes, for once in a fit of zeal, but how is it to be supported? For my part, I believe IN GOD, and have not much doubt, but that a matter begun as this was, will meet his approbation: and that he who has inclined the hearts of our brethren hitherto so much beyond our expectations, will go on to incline their hearts “not to lose the things which they have wrought.”

I confess I feel sanguine in my hopes, but they are fixed IN GOD. Instead of failing in the East India enterprize, I hope to see not only that, but many others accomplished: I hope the Society will never slacken its efforts, while there are such vast numbers of heathens in almost every part of the world.

My Christian love to Mr. Tri-  
vet, or any others you may think  
proper. A thousand thanks to  
you and him for your exertions.  
—If the Dexters, &c. could  
draw you to Kettering, I should  
esteem them the better for it.  
If I were within a day's ride  
of you any time, I should be  
tempted to come and see you.

We had an affecting, parting  
meeting last Wednesday, at  
Leicester.—Grace be with you,  
so prays your affectionate,

A. FULLER.

Brother Ryland unites in love.

~~~~~  
No. III.

Kettering, May 18, 1793.

MY DEAR BROTHER,

I CANNOT but bless God for
this business, in many points of
view. One is, it introduces me
to a more intimate acquaintance
with my brethren, whom, as I
know, I dearly love. The names
of Fawcett, and Crabtree, and
Pearce, and Birt, and Stead-
man, and Steevens, and many
more, are hereby embalmed in
my remembrance for ever.

I knew the opposition made
to "Andrew Fuller," in S——,
and N——, and though you
may think me fond of fighting,
I am too much a lover of peace
and quietness, to embroil my-
self in unnecessary disputes,
and which, in that case, I sup-
pose, would be like a bear
with his nose in a wasp's nest.

I am at this time printing a
piece of about 350 octavo
pages, entitled, "The Calvinis-
tic and Socinian Systems ex-
amined and compared as to
their moral tendency." It has
cost me much thought. I was

pressed to the prosecution of
it by Mr. Booth. When this
work is finished, which I ex-
pect will be in a few months, I
think of taking a journey into
Cambridgeshire for my health.

O my dear brother, it would
do your heart good to see the
love to Christ, and the souls of
men, discovered in many parts
of the country, in readily con-
tributing to this business.
Good old Mr. Crabtree, of
Bradford, in Yorkshire, up-
wards of seventy, could not
sleep for joy: he laboured
night and day, went to the vicar
and curate, who cheerfully gave
him a guinea each; obtained in
the whole upwards of 40%. and
a great deal of respect from the
neighbourhood into the ac-
count. "My heart has been
so much in this work," says the
venerable man, "that it has al-
most been too much for my
poor old body."—"Blessed be
God," says dear Mr. Fawcett,
of Brearly-hall, near Halifax;
"that I have lived to see so
much love to Christ. I account
it one of the greatest blessings
in my life, to have assisted
in so glorious and disinterest-
ed an undertaking." Birt, of
Plymouth-dock; Steadman, of
Broughton, in Hampshire, and
many more, write all in the same
strain. I feel an exquisite sa-
tisfaction that we have made
the attempt: the issue is in his
hands, whose cause it is. Art
thou nervous, brother? thy let-
ters include so much sweet and
savory pleantry, that they are
almost enough to cure a man that
is so. I had almost said, Physi-
cian, heal thyself. How old art
thou? I am turned of thirty-nine,

I feel a sacred satisfaction in the principles I have endeavoured to state and defend, they are such in the main, that I can venture upon for eternity: those which I have attempted to refute, still appear to me, and that with abundantly increasing evidence, to be the bane of the churches: they unnerve the Christian for spiritual activity. By what I have read and written in the Socinian controversy, I feel more attached to the great doctrines of Christ's deity and atonement, together with those of salvation by grace alone, from first to last: these truths are not merely the objects of my faith, but the ground of all my hope; and administer what is superior to my daily bread. Excuse this egotism. We shall greatly miss Brother Ryland in this part; but his removal I believe, is for the good of the interest of Christ. The same may be said of Carey. Thomas and Carey are not gone from the Isle of Wight, but expect to sail every day. He has seen Caslon, the letter-founder, and finds he has a number of punches for the making of Bengalee types. One thousand pound weight of the letter, I suppose, would set a press agoing in India, by which the Bible might, in time, be printed in that language. It would cost 3 or 400*l.* but we have above two hundred pounds overplus, towards it. Remember me affectionately to Mr. Trivet, when you see him, our hearty thanks await him for his exertions. If I should come a little before harvest, we must all three be together as much as

possible.—Grace and peace be with you: ever yours,

A. FULLER.

FURTHER REMARKS

ON HEB. VI. 4—7.

To the Editors of the Baptist Magazine.

IN your Magazine for September, I noticed, with much pleasure, a well written paper upon Heb. vi. 4—7. The respectable and sensible writer of that paper, will, perhaps, excuse me when I say, that I think the solution of the supposed difficulty in the section alluded to, is much easier, and lies more within the province of common sense, than has been supposed. Let it be laid down as an axiom, *that no hypothesis can receive support from that by which it is impugned.* The Arminian says, it is evident from the passage, that a good man may fall from grace. Allow him his point, for the sake of trying the strength of his position. Now, if there be any meaning in words, and the opinion of the Arminian be granted in the first instance, it will follow, from the apostle's positive assertion, that it is impossible to recover such from this fall; and every backslider, it should seem, is irrevocably consigned over to everlasting destruction, which is equally repugnant to the system of the Arminians, as well as of them whom they oppose.—These premises might have done, if the apostle had not drawn his own conclusion; but in consequence of that, if the passage be applied to the Arminian system, it will prove

too much; and, therefore, proves for them nothing but mischief. The passage, in their hands, establishes a species of reprobation of the worst kind. It is evident, that that which is inconsistent with itself, cannot be true; and, therefore, this section cannot be of a piece with the Arminian system. I shall leave yourselves, and your well-informed readers, to decide to whom it does belong.

I am,
Yours, respectfully,
Ridgmont, Beds. G. K.

ORIGINAL LETTER

FROM THE RECORDS OF

THE CHURCH AT BEDFORD.

THE church at Bedford, of which John Bunyan was afterwards the pastor, sent the following letter to the churches at Steventon, Keysoe, and Newport-Pagnel, in the year 1671. It proves their regard to purity, as also their forbearance towards offending brethren during that period of distressing persecution, which all the dissenters endured for nearly twenty years. Mr. Bunyan was, at this time, notwithstanding he was a minister of the church, a prisoner in Bedford goal:

“Grace be with you, by Jesus Christ, your Lord and ours. Amen.

“Blessed be God, and the Father of our Lord Jesus Christ, for the grace bestowed upon you, brethren, and for the faith that you have in the Lord Jesus, and your love to all the saints.

“We, your brethren, the

congregation of Christ in and about Bedford, give you to understand what troubles have come upon us, by reason of *Robert Nelson*, and *Richard Deane*; persons sometimes members of this congregation, but now cut off, and cast out from the church of God, for these wickednesses following:

Things laid to the charge of Richard Deane.

“1. For that he, after a very ungodly manner, separated himself from this congregation, and the word and the ordinances of Christ therein.

“2. He, after this, lived a loose and ungodly life, accompanied with defrauding in his calling; selling to several persons deceitful goods, to the great scandal of our profession.

“3. For speaking contemptuously of the church.

“4. He went in the name of the church, and yet wholly without their knowledge and consent, to beg the charity of the good people of St. Neots. For all which things, and many others, he hath been admonished for the space of some years, yet could not be brought to repentance for the same.

Robert Nelson's practices were as followeth:

“1. He forsook the church, with the order of the gospel therein.

“2. In a great assembly of the church of England, he was openly and profanely bishop, after the anti-christian order of that generation: to the great profanation of God's order, and heart-breaking of his Christian brethren.

"For these he hath been often admonished, and that for the space of six or seven years, but hath contemned and slighted the same. And, besides, he hath so trampled upon our holy order and fellowship, that, for the space of eight or nine years, he could not be gotten to be present at any of our church assemblies.

"Wherefore, we warn and beseech you, in the name of our Lord Jesus Christ, that, as occasion or opportunity offereth itself, you carry it towards them in all things, as becometh a people that keep faithful to the Lord.

"Written by the appointment of the congregation, and on their behalf,

Signed by

"SAML. FENNE. JOH. WHITEMAN.
"JOHN BUNYAN. JOH. FENNE."

REMARKS ON AN ARTICLE IN THE EVANGELICAL MAGAZINE.

To the Editors of the Baptist Magazine.

YOU must know that we plain folk in the country have been a good deal puzzled with an article in the Evangelical Magazine for September, 1816, which professes to be a review of a book, called *Facts and Evidences on the Subject of Baptism*. After some triumphant expressions over the poor Baptists, who, it should seem, have, by this champion, been completely routed, and driven from the field of combat, without daring to return to the charge, though "strongly solicited" to do so;

the writer proceeds to quote from his author the following passage: "In what state did the primitive Christians receive baptism? The answer MUST be—NAKED." Well, thought I, this is very strange! The primitive Christians baptized *naked*! And this is proved by "ecclesiastical representations in sculpture, or picture." *Who* were these *primitive* Christians? I have been used to hear this term applied to the *first* Christians, or those of whom we have an account in the New Testament! But, perhaps, it has a greater latitude of meaning, and is here used to denote those Christians who lived two or three centuries after the apostles. This conjecture rather eased my mind, because I knew that several errors and corruptions had *then* crept into the church; for instance—the admission of infants to the Lord's supper; so that the conduct of *such primitive* Christians, is not an example which we are bound to imitate. But, reading further, I found myself quite mistaken in this conjecture, it being very plain that this author really refers to *Christ*, and his *immediate* disciples; and that these representations in sculpture or picture, exhibit the *manner* in which this ordinance was appointed to be administered by our Lord himself, and as *practised by the apostles*. He asserts "that the convert was *always* baptized naked; it being the *original* form of this positive institution." It is then added, "If the primitive Christians baptized *naked*, by what authority do modern Baptists

apply the ordinance to persons *clothed*? Do you know (he asks) what is proper, better than the *Institutor* of this rite? Do you undertake to correct the institutions of *the divine Saviour*?—to improve them?—to qualify them? You talk of *decency*?—did not HE know what was decent?" Thus, he infers, the primitive Christians baptized *naked*—*herein they acted according to the will of the Institutor*—and, therefore, they cannot be charged with indecency!!!

Now, being a poor man, and unable to purchase this extraordinary book, it would be acceptable not only to me, but to others in a similar case, if you would inform us, through the medium of your Magazine, *who* these *artists* were who *saw*, and therefore were able to give an exact representation of the manner in which the *apostles* administered the ordinance of baptism? Unless they are known to be persons of *strict veracity*, and did not go upon *hearsay* evidence, many will pause before they admit their testimony: it being well known that there is so much prejudice upon this subject, that two late writers* have asserted, speaking of the English Baptists, that "to baptize *naked*, or *next to naked*, is generally practised in immersion." Having often seen this ordinance performed by immersion, and knowing that there is not a particle of truth in the illiberal assertions of these great and good men, I have thought that,

perhaps, the representations in those antient sculptures and pictures, are equally unworthy of credit!!!

PETER PLOUGHMAN.

THE CHRISTIANS' BRIEF DIRECTORY.

OPPOSE sin wherever you see it. Psalm vii. 9.—Strenuously in *wicked* men. Psalm ci. 4.—More strenuously in *good* men. Gal. ii. 11.—Most strenuously in *yourselves*. Colos. iii. 5.

CHRISTIAN PHILANTHROPY.

THE late Richard Reynolds, of Bristol, of the society of people called Quakers, was eminently distinguished for the extent of his liberality. Among other instances, he gave a handsome donation to a lady, who had applied to him on behalf of an orphan child: "I will teach her, Sir," said the lady, "early to lisp the name of her bountiful benefactor." The worthy man replied, "*We do not thank the clouds for rain: thank HIM who giveth both the clouds and rain.*"

QUERIES.

1. IN what sense are we to understand the term *BLAMELESS*, in 1 Tim. iii. 2.? and has it any reference to moral character *before* conversion.

2. What are we to understand by the term *NOVICE* in the 6th verse of the same chapter?

* The Rev. Richard Baxter, and the Rev. Matthew Henry.—See Booth's *Pædobaptist Examined*, Vol. ii. page 259, 260.

Juvenile Department.

CALENDAR

FOR

NOVEMBER, 1816.

I. Its Name.—November is the *ninth* month, according to the calendar of Romulus. The Saxons called it *wint-monat*, or wind-month, on account of the prevalence of high winds.

II. Fasts and Festivals.—Nov.

1. *All-saints.*

Nov. 2. *All-souls.*

Nov. 9. *Lord Mayor's Day.* King Richard I. A. D. 1189, first changed the bailiffs of London into mayors. York is the only place in England, besides London, where the mayor has the title of Lord.

Nov. 22. *St. Cecilia.* Cecilia was a Roman lady who suffered martyrdom about the year 225. She is regarded as the patroness of music.

III. Astronomical Occurrences. The sun enters Sagittarius on the 22d, at nine minutes after nine in the morning. The moon is full on the 5th; enters her last quarter on the 12th; her change takes place on the 19th; and she enters her first quarter on the 26th. She passes Mercury on the 18th, early in the morning; and, a few hours afterwards, is in conjunction with the planet Mars. On the afternoon of the 21st, she passes Venus: and, in the evening of the same day, she may be seen near the place of sun-set, with Venus a little below her.—This month affords a favourable opportunity for seeing Mercury, between day-break and sun-rise; for, provided no impediment arises from the

state of the atmosphere, he will be visible every morning during the first three weeks in the month.—The most favourable time, however, extends from the 7th to the 13th, inclusively. If Mercury can possibly be seen on the 23d, he will appear near the planet Mars, which will then be situated nearer the south, and about two breadths of the sun from Mercury. (For the method of finding Mercury, see the Magazine for last April.) He rises at 29 minutes after five, on the 1st, and does not vary above a minute or two from that time till after the greatest elongation, which is on the 10th. He will then rise later every successive morning, so that on the 20th, he will not rise till about six o'clock. The planet Saturn comes to the south on the 1st, at 54 minutes after six in the evening; and, on the 30th, he arrives at the meridian at five precisely. He is situated a little on the western side of a fixed star of the third magnitude, which is distinguished by the name of *Gamma Capricorni*.

If Tuesday morning, the 19th of this month, should be free from that gloom which usually prevails in November, we shall have an opportunity of seeing a great eclipse of the sun, such an eclipse that has not been seen in England for the last twenty-three years.—It begins at 18 minutes after eight in the morning, when a slight notch will seem to be made on the western side of the sun, between the top and the middle of that luminary, but nearest the middle. The apparent notch will then gradually increase, and plain-

ly indicate that it is the eastern limb of a well-defined circular or globular body, traversing the sun. This body is well known to be the moon, which must always have her bright side turned towards the sun, the source of all her brightness; and, consequently, the side next the earth, at the time of a solar eclipse, must be entirely devoid of solar light.—Hence she passes that bright luminary, as if she herself were shrouded in absolute blackness. At 24 minutes after nine, the sun will undergo the greatest degree of obscuration that will take place during the period of the eclipse. But no very considerable approach towards darkness will be perceived, though a very considerable portion of the sun's rays will be intercepted by the moon. He will, however, assume a much redder hue, and may be viewed at the middle of the eclipse without the usual difficulty which we experience in directing our eyes towards so dazzling an object. He will, in fact, so far change his appearance, that some persons will, probably, mistake him for the moon: for he will appear horned, as the moon does when she is about three days old: and his horns will appear nearly in the same direction as those of the moon, at that period. The middle of the convex side of the sun will be directed towards the south; and his horns, or pointed extremities, will point neither upwards, nor horizontally towards the east, but about half way between both. The sunshine, if such should be afforded, will be duller than usual; but if the morning should be cloudy, nothing will be perceived but an increase of the gloom about the middle of the eclipse, as if denser clouds or fogs were pervading the lower regions of the atmosphere.

When the moon has covered all the sun's disc, except the lower part of his southern limb, she will gradually pass off on the eastern side of the sun, till 34 minutes after ten, when the eclipse will end.—At the middle of the eclipse, the sun will be eclipsed about nine digits and a half, leaving about two digits and a half unobscured.

Within the next hundred years there will be five eclipses considerably greater than the present one; and four of them will happen within the next forty-two years.

The first of these great solar eclipses will happen on Thursday, the 7th of September, 1820; and the greatest obscuration will be between two and three in the afternoon.

The next great eclipse will happen on Sunday, the 15th of May, 1836; and will be at its height between three and four in the afternoon.

A very interesting eclipse will take place on Saturday, the 9th of October, 1847. The eclipse will be greatest about an hour after sun-rise, between seven and eight in the morning.

Another great eclipse will happen on Monday, the 15th of March, 1858; and the middle of it will be about one o'clock in the afternoon.

The fifth of the fore-mentioned great eclipses will happen on Wednesday, the 17th of April, 1912; and the greatest obscuration will be between twelve and one in the afternoon.

IV. *Naturalist's Diary.*—From the present month till March, our walls will be adorned with a variety of mosses, which are well adapted to excite our admiration of the exquisite skill of HIM who gives them existence. They are, indeed, diminutive plants, and they

arrive at their perfection, when all around them is dreariness and desolation; but, in their delicate hue, and beautiful structure, they vie with all the animated beauty of spring.

Among those mosses which may be seen in the present month, the wall thread-moss, (*bryum murale*,) is likely to attract attention. It grows in great abundance on old walls; and, when in flower, has upright fruit-stalks, like threads, and about an inch long. At the top of these little fruit-stalks, are oblong capsules, covered with a lid, or veil, that is in the form of a cone. It is of the class *cryptogamia*, and is included in the natural order *musci*.—It should also be observed, that the lid or veil is the calyx of mosses.

Many of our juvenile readers have, probably, noticed a yellow incrustation abounding on old walls, and overspreading the tops of old houses and barns. This incrustation is a vegetable production called the common lichen, (*lichen parietinus*.) It is comprised in the natural order *algæ* of the class *cryptogamia*.—Upon a close inspection, the common lichen will be perceived to have “tawny yellow saucers,” and “curled leaves, ending in blunt segments.”—The hoary lichen, (*lichen canescens*,) is of a hoary white; but, in other respects, it bears some general resemblance to the common lichen. It adheres very closely to the sides of walls, and is generally found growing in circular patches, which are generally smaller than a man's

hand. The hoary lichen may also be observed to be wrinkled most at the extremities, and least in the centre.

V. *Remarkable Events*.—Nov. 1, 1755. Lisbon suffered dreadfully by an earthquake.

Nov. 3, 1534. Henry VIII. took the title of Supreme Head of the Church, in consequence of his marriage with Catharine of Arragon being pronounced valid by the conclave at Rome, and he was declared excommunicated, if he refused to adhere to it.

Nov. 5, 1688. The Prince of Orange landed at Torbay, in Devonshire.

Nov. 5, 1605. The Gunpowder Plot discovered.

Nov. 15, 1577. Drake set sail from Plymouth, on his voyage round the world.

Nov. 23, 1797. Mr. Pitt proposed the assessed taxes.

Nov. 27, 1703. The great storm.*

Nov. 29, 1798. A day of thanksgiving, for Lord Nelson's victory. (See Aug. 1, 1798.)

VI. *Births and Deaths of Illustrious Individuals*.—Nov. 6, 1632. Gustavus Adolphus, king of Sweden, killed at the battle of Lutzen, near Leipsic, in Germany.

Nov. 7, 1790. Died, John Thornton, Esquire, of Clapham, Surry.

Nov. 9, 1623. Died, William Camden, an eminent antiquary.

Nov. 15, 1635. Old Parr died in London, aged 152 years.

Nov. 17, 1558. Died, the bloody Queen Mary.

Nov. 19, 1600. Charles I.

* Mr. Joseph Taylor, a member of the Baptist church, at Little Wild-street, London, left a small sum, for the purpose of a sermon being preached annually, in that place, on the 27th of November, to perpetuate the remembrance of this tremendous hurricane; some particulars of which may be expected by our readers in the next Number.

born at Dunfermline, in Scotland.

Nov. 22, 1774. Lord Clive died *suddenly*.

Nov. 25, 1748. Expired, Dr. Isaac Watts, a native of Southampton.

Nov. 27, 1788. Died, the Rev. Thomas Harmer, an eminent Oriental scholar.

Nov. 28, 1530. Cardinal Wolsey died at Leicester.

Nov. 29, 1330. Mortimer, Earl of March, was hanged.

VII. *Remarks*.—The two grand events in this month, which we recommend to the notice of the juvenile reader, are, the Landing of King William, our glorious deliverer, and the happy discovery of the Gunpowder Plot. Respecting the former, it may be observed, that the Almanack-makers have, indeed, connected it with the 4th: but bishop Burnet, who was in the fleet, has plainly said it was on the 5th day of November. Dr. Watts's poem, in his *Lyrics on the three great salvations*, may, also, be very properly consulted. It is of the highest importance carefully to distinguish between persons and principles—between Papists and Popery. Recent events, however, give us but little encouragement to extinguish the anniversary bonfires of the 5th of November, or to erase the inscription from *the Monument*. In Italy, the restoration of the Pope to princely honours, and the revival of the order of Jesuits;—in France, the persecution of the Protestants at Nismes;—and in Spain, the rigorous despotism of Ferdinand—are circumstances powerfully adapted to excite alarm in the hearts of all who are acquainted with the long and fearful history of the apostate church of Rome.

PHILOSOPHICAL REFLECTIONS.

—
No. VIII.

COLOURS.

How great the wonders of created light!
To its fine rays we owe the blue expanse,
That spreads its glorious lustre round our earth;
The sight of stars t'adorn our nightly sky;
The bow of God, with varied graceful tints,
That mercy shows, and cheers a cloudy sky:
Nor less the colours of the feather'd tribes;
The countless hues that in the garden shine;
North' endless dyes that deck the world: but all
To this great source of beauty owe their charms.
Without its beams, this earth a desert waste,
An unadorn'd, a darksome, lifeless mass!

HAVING, in our last, treated of Light in general, we now proceed to consider those modifications of it, that give us the idea of colours, to which we are so much indebted for the gratifications of sight.

To the same illustrious character, to whom our acknowledgments were made, when speaking of light, are we also indebted for a reasonable theory on the present subject, supported by indubitable facts, and arising out of the former.

He discovered that light was not, as had been supposed, a simple homogenous body, but that it is compounded of different species of rays, and that each species suffers a different degree of refrangibility, according to the nature of the medium through which it passes. This constant and varied separation of the luminous rays, agreeably to the texture and state of the bodies with which they are in contact, affords us our ideas of colours. Not that we are to consider the rays of light actually coloured, or, that a sort of dye pervades every body we behold; but that these rays, the constitution of bodies, and our organs of sight, are so mutually adapted to each other, as to excite in our minds those exquisite sensations.

That our ideas of colours depend on the division of the component parts of light, is easily proved, by darkening a room, and making a small hole in the window-shutter, so that the sun may shine through it, upon a glass prism. It has already been remarked, that light, in passing through a medium, is refracted; the solar rays, therefore, in penetrating the prism, will suffer varied degrees of refraction, and be separated into different rays: a sheet of white paper being placed so as to receive these dispersed rays, will exhibit the colours of red, orange, yellow, green, blue, indigo, and violet; and though not in equal proportions, yet, with admirable regularity, so that if the whole image, seen on the paper, be divided into 360 equal parts, the red will occupy 45 of them, the orange 27, the yellow 48, the green 60, the blue 60, the indigo 45, and the violet 80. As a ray of the sun may be separated into these seven colours, so by their mixture in the above proportion, may white be produced: thus, if we place a lens behind the prism, so that it may receive and converge the scattered rays as they issue out of the latter, and place the paper in the focus of the lens, the luminous circle, thus represented on it, will be white.

Many pleasing instances of the separation of the primary colours of light, present themselves in the ordinary operations of nature; and it is no trivial recommendation of philosophical research, that it enables us to see the hand of God, where the thoughtless see nothing to admire: such are the delicate colours shown by the surface of the sea, when blown into small drops by the wind; on the ground, when the rays of the

sun fall on very thick dew; and by the water of cascades, and fountains, seen at the rising of the sun. Nor should the youth neglect to observe, similar illustrations in the soap-bubbles with which he amuses himself; or in the water, violently blown from the mouth, when his back is turned towards the sun. But the most splendid confirmation of this doctrine, is exhibited in the beauties of the rainbow, which is formed by the reflection of the solar rays, from falling drops of rain; and while the serious mind beholds this phenomenon, with the eye of a philosopher, he also regards it with the faith of a Christian. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," said the Almighty to his servant Noah. It is pleasing to notice, the attention with which this appearance is generally regarded; such is its beauty, that even the most uninformed are seen to gaze at it in silent admiration. But how much more gratifying would it be, if its occasional return excited gratitude for the promise of which it is the sign; and led to the perusal of that volume, in which its history is recorded; and where covenant engagements, more mysterious and sublime, invite the contemplation of every intelligent being!

We have already observed, that the different colours which adorn the various bodies that surround us, are not to be considered as inherent in them, but as resulting from their disposition to separate the rays of light, and reflect those they do not absorb: thus—those bodies we call red, have the property of reflecting the red rays, absorbing the other kinds, and so of the remaining colours. A body that is so con-

stituted, as to reflect the rays of light, in the mixed state in which it receives them, is denominated white, which is, strictly speaking, no colour, but an assemblage of all the colours. This is amusingly confirmed, by placing the seven colours, in the order and proportion shown by the prism, around the circumference of a small wheel, which being rapidly turned around an axis, will give the appearance of a white circle.

Those substances that absorb light in its mixed state, sending to the eye scarcely rays enough to make them visible, except as they interrupt the view of other bodies, or the brilliancy of the space in which they are situate, are called black.

That a difference of colour, is connected with a difference of texture, is evident in vegetable substances. The microscope displays it in white and red roses, and in the variegated colours of the heart's-ease, where the varying texture is seen on the same petal.

It is no objection to this theory, that the colours of bodies in general, appear neither of the seven enumerated, as they are constituted frequently to reflect several kinds of rays, in which instances, they appear of a mixed colour: for, let it be remembered, that all the variations of colour, gradations of shade, and delicate blendings of tint, that adorn the works of nature or art, may be reduced to these simple colours, and arise from an endless variation, and combination of them.

It is found, that of all colours, the violet and green are most grateful to the sight, while the red most affects our eyes; which has induced the opinion, that the latter rays must be the largest, and the violet and green the smallest; affording an addi-

tional confirmation of the materiality of light, and of the beneficence of our Creator, in so diffusing these more agreeable colours in the clouds above, and the grass beneath. In the progress of light through the atmosphere, the fainter coloured rays are arrested in their passage, and reflected on other bodies; while the red and orange rays, which are considered larger and stronger, proceed on to greater distances, and give us the pure colour of the sky, and the red of the clouds, when the sun is drawing near the horizon.

The surfaces of transparent bodies, which have the greatest refracting powers, reflect the greatest quantity of light; hence the brilliant colour of the diamond. Almost all bodies, when made very thin, are transparent; their opacity arising from the number of reflections caused in their internal parts. The hairs of our head, though opaque in the cluster, taken separately, and viewed through a microscope, will be found, in a degree, transparent; and leaf gold will admit the rays of light. Other opaque bodies become transparent, by filling up their pores; thus—paper, or linen, moistened with oil, or water, become more transparent; while, on the contrary, separating the parts of transparent bodies, makes them opaque, as when glass, or horn, is reduced to powder.

It is supposed, that the transparent particles of bodies, reflect some peculiar rays according to their sizes, transmitting those of another colour; hence the varied colours that distinguish certain silks; also the fine hues of the peacock. On the same principle, the cameleon, whose skin is transparent, having the power of en-

larging, or contracting its skin, necessarily varies its colour.

The ingenious Mr. Delaval has contended, that the original fibres of all substances are white; and that it is the matter with which they are covered, that reflects the different coloured rays to our eyes: the red colour of the shells of lobsters, after boiling, may be scraped off; the colours on the eggs of birds, and the thin layer of matter that gives colour to feathers, may be also taken off.

How evident is it, that the skill of a Divine Agent has been employed in creation! Who but

a Being like our God, could have varied to infinity, the capacities of bodies to reflect light; and who but He that delighteth in mercy, would have continued so to adorn a world of disobedience! Light might have been homogenous, and one wearisome colour tired the sight; instead of the delicate violet, and the pleasant green, those colours might have been most general, which we can scarcely look long upon without pain: but "his tender mercies, are over all his works. Let every thing that hath breath, praise the Lord. Praise ye the Lord." N. N.

Obituary.

THOMAS FUNGE.

THOMAS FUNGE was born at Marsh-Gibbon, in Bucks, where he was brought up in darkness and ignorance, without knowing a letter of the alphabet. When about fourteen years of age, he was apprenticed to Mr. Richard Welford, shoemaker, of Haddenham, in whom he found a kind master; and, in his wife, a most tender, and indulgent mistress. They not only found him food and employment, but sought the welfare of his soul. He seemed desirous of learning to read, and improved every opportunity, at home, and at the Sunday-school, for this purpose. Part of his breakfast, and dinner hours, were generally spent in the perusal of his New Testament, which he received as a reward from the Sunday-school; where he attended so regularly, and behaved so well, that he was never passed

without a ticket, and reward. He was diligent and punctual in his business, and would often work extra time, to have an opportunity of attending the worship of God on the week-days. This was preferred by him to play, and all the vain amusements in which persons of his age too often delight. For two years past, Thomas manifested seriousness of mind, and diligent attention to all the means of grace. His master, mistress, and fellow-servant, being members of the Baptist-church, at Haddenham, he constantly attended with them, and received much instruction and comfort from what he heard: especially, as he observed on his death-bed, "from the *prayer-meetings*, at which," said he, "I often got more good, than from the public preaching of the word."

He filled his usual place three times on Lord's-day, Sept. 1,

1816, and on the Monday, was confined to his bed, having been for some time in a very declining state of health; where his best friends began to discern more of the state of his mind, than could be learned, (on account of his diffidence,) before. By some ignorant persons, who love to speak smooth things, and heal the wound slightly, he was thought to be out of danger, as to his soul: because he had spent a good life, and committed but few crimes. Not such, however, were his own views of the subject: though young, he knew himself to be a great sinner; and that his heart was deceitful, above all things, and desperately wicked; and that he stood in as much need of pardon and sanctification, as any sinner living. "I know," said he, "no other name but Jesus—no blood but his will suffice—I want no other foundation; if I could feel assured I was built on this foundation, all would be well, and I should be happy. Oh! what a mercy for my poor soul, that I was brought from my native village, (where I might have lived in ignorance—been hushed up in darkness, and died in my sins,) to a place, where the gospel was preached; and into a family, which feared God, and taught me to serve him." He was exercised with many doubts and fears, through the whole of his affliction; but derived much support and comfort, from the conversation and prayers of many friends, of different denominations. His disorder, which was attended with great pain, and difficulty of breathing, prevented his speaking so much as his pious friends might have wished; a few of the things, however, which he was able to utter, will tend to show

the state of his mind. "It is said in the scripture, 'cast thy burden on the Lord, and he will sustain thee.' Christ has said to my comfort, 'Come unto me all ye that labour, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for my yoke is easy, and my burden light.' I would willingly give my whole heart and soul to my Lord Jesus Christ, if he would accept them: I hope I love him—he seems precious to me; 'the chiefest among ten thousand, yea, altogether lovely.' The Lord says, 'Seek me early, and ye shall find me,' but I am afraid I have not sought him in the right way." Being asked, if he loved prayer, he said, "I cannot live without it; pray for me, that I may be resigned to the will of God: and though my pain is so great, I can hardly bear it, yet I hope I shall bear it without murmuring, or being impatient; my sins deserve far worse than this. Why should I complain? I should not mind more pain, if I were sure of heaven at last." Seeing his mother weep, he said, "Weep not for me, mother, but for yourself and for sin:" he seemed to subjoin his hearty Amens when she was prayed for by his visitors. To a young companion, he said, "This is a loud warning to you, not to delay; sickness is a poor time to *begin* to seek the Lord,

'Life is the time to serve the Lord,
The time t'insure the great reward.'

"I am only sorry, I was not more in earnest: tell the Sunday-school scholars, they cannot begin to think of good things too soon, nor be too attentive to religion. It rejoices my very heart and soul, to think of the day of judgment, with a hope of hearing 'Come ye blessed'—but

Oh! (bursting into tears,) if not interested in Christ, how shocking to hear the sound, 'Depart!'"

After having spoken at another time a little more freely, to some Christian friends, he wept afterwards, and with concern, said, "Perhaps I spoke more than I felt, and said more than I really experience: it is not my wish to deceive any, and I hope I am not deceiving myself."

He felt a desire to be restored, but was resigned to the will of God, either to live or die. "If I do get well," he said, "I hope it will be for God's glory, and that he will make me a burning and shining light."

Though the best means were used for his recovery, and every attention paid to him in his illness, death seized him, on Thursday evening, Sept. 26. A little before his departure, he exclaimed, "Now it is over, and the Lord is going to take me to himself." Thus he died in peace, aged seventeen years.

His body was interred at the Baptist meeting, on Lord's-day, Sept. 29, when a sermon was preached by his minister, to a very crowded congregation, from Psalm xxxviii. 4. "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

He has left an example worthy of imitation, and a testimony in the minds of all who knew him, "that for him to live, was Christ, and to die, gain."

P. T.

Haddenham, Oct. 4, 1816.

JOHN HARGREAVES FAWCETT.

DIED, Oct. 10, 1816, in the 21st year of his age, John Har-

greaves Fawcett, eldest son of Mr. John Fawcett, and grandson of the Rev. Dr. Fawcett, of Ewood-hall, near Halifax, Yorkshire.

This excellent youth had, from earliest childhood, endeared himself, by a peculiarly amiable temper, to his family, and all his acquaintance; and had, for a considerable time past, cherished those sentiments of piety, which developed themselves more clearly, and became purer and warmer, as he approached the hour of dissolution. During the whole of his long protracted indisposition, he exemplified a filial resignation to the will of God. The divine word, which is the only true source of consolation, was his constant companion; and he enjoyed, for the most part, "the peace which passeth all understanding."

Though he had the most humbling sense of his own unworthiness, his dependance on divine mercy, as revealed and communicated through the atoning sacrifice of the Redeemer, appeared to be entire and unshaken. A little while before he was removed, he was heard to say, "All is well. 'The Lord is good, a strong hold in the day of trouble.' Lord Jesus receive my spirit." Such were the kind dealings of our heavenly Father with this departed saint; whose conduct in life, rendered him an example to his young companions, and whose hope in death, mitigates the sorrow of his bereaved parents, and of his other mourning relations and connexions. May the rising generation, and in particular, the youths educated at the seminary in which he once took an active part, profit by this imperfect sketch of his character!

MISS MARY RYMELL,

AGED 17.

THE conversion of this young woman, affords another instance of the riches of sovereign mercy, and the freeness of divine grace. Though the child of many prayers, and regularly attending the preaching of the gospel, Mary Rymell spent fifteen years of her life, without any thought about her soul's eternal welfare: and till within a few weeks before her death, she knew nothing of the pleasure and happiness connected with the knowledge of Christ, and his great salvation.

In the month of June last, some alarming symptoms of consumption appeared; her mother, tremblingly alive for her soul's eternal welfare, felt distress almost insupportable: yet fearing to acquaint her with the danger of her complaint, lest it should agitate her mind, and increase her disorder, she chose rather to make her request known to God, earnestly praying that the Lord would enlighten the mind of her daughter, and lead her to feel her need of an interest in the blood of Christ. In a way but little expected, these prayers were wonderfully answered. God appeared to have said concerning this *vessel of mercy*, "*Let there be light, and there was light!*"

In a letter written by her mother, it is said, "It appears, that for nearly two years past, she has had convictions of sin. She mentioned a sermon preached by Mr. I. for a young person, from Matt. xxiv. 44. *Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.* The first thing in her affliction that I particularly noticed was, the great attention she paid, when I read

to her several chapters in the gospel of Matthew. When I had read the *fifth*, she said, 'read another,' and after hearing that, repeated, 'read another.' The next morning when alone with her, I asked her what she thought about dying? She replied, with great composure, and to my surprise, 'Why, I have been thinking about that:' and added, 'I hope I have an interest in Christ.' I said, that was worth thousands of worlds? She answered, 'The tempter has told me to night, that I am a hypocrite, which made me very unhappy; but my mind has been much relieved by the sentiment which has been running through it, *Fear not, for I am with thee, even to the end: and our light afflictions which are but for a moment, work for us a far more exceeding, and an eternal weight of glory.*' These scriptures supported her to the end of her life."

Her conversation after this, indicated an entire change of sentiment, and feeling: she would say,

"'Tis a point I long to know;
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his, or am I not?"

adding "I am afraid, I do not love Christ enough." At another time, a young friend called to see her, to whom she said, "Let me intreat you to read the Bible,—repentance should not be put off till a dying bed, and we shall soon stand before the tribunal of God:" she added, "It is not for one so young to dictate; but I hope you have an interest in Christ."

A female friend lent her that excellent work entitled, "Thorn-ton Abbey." She read the three volumes through, very eagerly, and said, "I shall read them a second time, and then I shall per-

fectly understand them." This, however, was prevented, by the rapidity of her disease, and owing to her mind being wholly absorbed by reading the New Testament. Her attention to this was remarkable. The Testament she had, when at school, was, with great difficulty, found, at her earnest request: saying, "I would give any money for that old book." When it was brought her, she immediately said, with great delight, "This is my pearl;" and ever afterward, when asking for it, she said, "Bring me my pearl!" "I will begin it," she added, "and read it entirely through: every word is good: and there are so many striking stories in it. How remarkable is that part, where Christ, having a child set before him, said, *Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven!* and also another part, where they wanted to *touch the hem of his garment*, that they might be made whole!" A female friend, who called on her, said, "What a mercy it is for you, to have your mind so calm under affliction!" "Yes, I am not afraid to die; I depend upon Christ." "You see yourself a sinner then?" "O yes, we shall not feel the need of a Saviour, if we do not feel ourselves to be sinners!" "You feel yourself a sinner, do you?" "O yes, but I trust in Christ as a Saviour!" She added, "My poor dear mother will feel my death: she is so kind, I cannot love her enough." The hymn was mentioned, "Other refuge have I none," &c. "Yes, I often think of that, I shall escape sin, and be with Christ: I am now fitted either for living or dying—I was to have gone into the country; but heaven is far better. O yes, to be with Christ!" She then

spoke of "Thornton Abbey" as a good book, but said, "I am more pleased with my pearl. I call it my pearl, because it informs me respecting Him who is the pearl of great price." At night she would charge her nurse, "Mind my pearl, I shall want it the first thing in the morning." And when she came down stairs, she would say, "Don't forget my pearl!" She had read through Matthew, Mark, part of Luke, and the Revelations: but her rapid decline prevented her reading more.

A few days before her death, she had a long conversation with her minister, of the most satisfactory kind: she expressed a strong desire to be baptized: and said, she thought the Lord would restore her for that purpose. He asked, "Why do you wish so earnestly to be baptized? It is not essential, you know, to your salvation." "No," said she, "but I wish to follow the example, and to obey the commands of Christ."

After this visit, which appeared to afford her much gratification, she conversed with the greatest calmness respecting her funeral; mentioning the text her funeral sermon should be preached from—and the hymns she wished should be sung: those which had afforded her much delight, *viz.*

"Jesus, and shall it ever be," &c.

"Why do we mourn departing friends," &c.

"Your hearts with youthful vigour warm,"

"Come let us join our cheerful songs," &c.

This was on Friday; and she died on the following Monday.

On Saturday and Sunday, she appeared greatly debilitated—said but little, as she was fast sinking into the arms of death. On Monday morning, she said to the servant, "Do you not think I am dying?" "Yes, my dear, I

think you are ;" she calmly said, " I am going to Jesus, he is near." Her father coming into the room, she said, " I am going to Jesus !" At a quarter before eleven, the writer of this saw her, as he thought, expiring: already the cold sweats covered her: and she looked as the image of death. He spent a few moments in prayer, that God would give her dying strength. Not expecting she could speak, he said, "If you are quite happy, will you raise your hand?" Raising it, and looking at it very attentively, as if conscious that she was dying, she waved it to and fro several times, with the most perfect composure, and the strongest indication that her mind was enjoying *perfect peace*. She revived a little, and he said, " You will soon pass over Jordan, and you will find all the inhabitants singing, *Worthy is the Lamb!* and will not you join in the song?" Exerting all her strength, though she was then cold, she said, with a voice and energy that will never be forgotten, " *Worthy is the Lamb!*" She then uttered very softly, and in broken language,

" Come let us join our cheerful songs," then said, " waiting thy time O Lord." She called " Mother," who coming to her, she said, " I am going to Jesus—come Lord Jesus, come quickly—waiting the appointed time," adding, " do not grieve, rather rejoice." After this

she was heard to whisper, " Come, come, come, quickly," and, as if in prayer, " happy, happy they!" then turning to her father, she said, with all the energy she could express, " Good bye," and instantly expired, on the 26th of August, 1816. Her funeral sermon was preached on the following Lord's-day, at Eagle-street, from Isaiah, xli. 10. IOTA.

REV. J. CARTER.

THE Rev. J. Carter, pastor of the Baptist church at St. Alban's, exchanged this world for a blissful immortality, on Saturday morning, Oct. 5, 1816, aged 42 years: having presided over the church militant five years, before he ascended to that triumphant abode. It is almost needless to add, his loss is severely felt by an affectionate widow and bereaved church. A memoir may be expected.

MRS. RACHEL BUTLER.

DIED, Jan. 19, 1816, at Rye, in Sussex, Mrs. Rachel Butler, aged 43 years, wife of Mr. Richard Weedon Butler, surgeon, at that town, after a long and distressing illness, which she was enabled, through grace, to bear with Christian patience and resignation to the divine will, " as seeing him (by faith) who is invisible."

Review.

Elements of Faith for the use of the Jewish Youth, by S. J. Cohen: sanctioned by Dr. Solomon Hirschell, Chief Rabbi of the German Jews in London and the Country.

To the Jewish nation, the be-

lieving Gentile is bound by many and strong ties. From them we derive the lively oracles of the Old Testament. The writers of the New Testament were all Jews. Christianity is the consummation

and perfection of Judaism—the substance of all her shadows—the truth of all her figures—the fulfilment of all her predictions. To our Messiah give all the prophets witness, and of him Moses, in the Law, wrote, that through his name, whosoever believeth in him shall receive the remission of sins. To the Jews belonged the covenant, the giving of the law, the promises, the adoption, the Shechinah; and of them, as concerning the flesh, came the Messiah, who is God over all, blessed for ever. A judicial blindness has, for many ages, afflicted this unhappy people; so that when Moses is read in their synagogues every sabbath day, the veil is upon their minds. They persist in reading those scriptures which foretel their unbelief, and their rejection; and adhere to claims of special interest in God, who pours upon them the vials of his anger. Where is the Christian who does not feel for their condition? Where the church which does not pray for their conversion? In their conversion, we Gentiles are deeply concerned: it is connected with the fulness of the nations. These two great events shall be cotemporary. But may not the faith and practices of the Jewish church be learnt from the writings of Moses and the prophets? Did the modern Jews retain the doctrines, and observe the rites, by which their remote ancestors were once separated from all nations, it would be sufficient to refer to the Old Testament as an ample treasury of information. But this not being the case, we must have recourse to other sources of information.—The wide charity, and liberal spirit of the modern Jews, may be collected from the preface of the work before us, page 7:

“After the mistaken and abominable actions of men had brought down the vengeance of an overwhelming flood, the Deity initiated the sons of Noah into the knowledge of several just ordinances, to guide the way which shall benefit man in a social state, and lead to an approximation to *divine* felicity in another world. We accordingly find a tradition of the seven prohibitory laws laid down to the sons of Noah, which are as follows: idolatry, concupiscence, murder, robbery, eating of blood, emasculation, and procreation of heterogeneous commixture. Every one of any nation, who holds as sacred the above-named commandments, is esteemed a religious person, and *will gain* eternal life hereafter, as our *wise* men have expressed it, ‘the pious among the nations have also a share in the world to come;’ by which we understand those who obey the seven commands given to the sons of Noah. The whole of the laws contained in the Pentateuch, with the exception of the seven ordained to the sons of Noah, were instituted for the observance of the Israelites only. We are not commanded to spread them among other nations, or to send missionaries to distant places to unite strange nations in our covenant, and multiply proselytes. On the *contrary*, if any one applies of his own accord to be admitted to the Mosaic religion, we are to use every endeavour to dissuade him, and to advise him to decline it. Whereas *all* religions, the foundations of which are constituted on moral principles, *qualify* man to guide himself in a proper path, and to render him happy both here and hereafter; what avails it *which way* he arrives at the desired end? It follows hence, that man is destined, by the circumstances of his birth and education, to *adhere to the religion of his fathers.*”

These quotations from the preface, throw a steady light on the awful indifference which now pervades the Jewish nation. They have no desire to spread their theology among other nations, because they believe that it never was intended for them; and that

any man may be saved by adhering to the religion of his country, and by observing the seven laws of Noah. The grossest crimes only exclude sinners from the kingdom of heaven. Broad, then, is the road, and wide the gate, which leads to eternal life, and many there be who walk therein. To imbibe a missionary spirit, to employ persuasion in the conversion of men to the knowledge of the truth, is a high infringement of God's order, an offence against the peace and tranquillity of his great family, who are all travelling in different routes to the heavenly Canaan!!

Chap. 1, page 1, has the following question and answer:

“Q. What is permanent happiness?—A. *That* delight of the soul which is formed in worthy actions, in the comprehension of truth, and the acquirement of a good name; for *these* circumstances make men comfortable in this world, and happy in the next.”

Could this acute Jew learn nothing higher than this from his own scriptures? The chief, the permanent happiness of man, without controversy, lies in the sense of God's favour, the possession of his image, and the enjoyment of his presence—“In thy favour is life—thy loving kindness is better than life—I shall be *satisfied* when I awake with thy likeness.—One thing have I desired of the Lord, and that I will seek after, that I may dwell in the house of the Lord, to *see* the *beauty* of the Lord, and to inquire in his temple.”

Chap. 3, enumerates the thirteen elements of the Jewish faith, which are—

“1. The existence of God.—2. His unity. God is one, without a second in any manner of association.—3. His incorporeity.—4. His eternity.—5.

His direct superintendence.—6. His providence, as being both general and particular.—7. The truth of prophecy.—8. The prophecy of Moses.—9. The delivery of the law, both scriptural and oral.—10. The permanence of the law.—11. Rewards and punishments.—12. The coming of the Messiah. We believe that the Redeemer will come at the time appointed, which is known to God alone, who will gather the dispersion of Israel, and restore the government to the house of David.—13. Resurrection of the dead. We believe that at the end of the world, those who sleep in the dust will awake, and all those who have died, will return to life.”

The defects of this creed, and its indefinite language, are very striking. On some questions of unutterable moment to depraved, guilty, mortal creatures, it does not even glance. There is no place in it for man's original purity—his fall from God—the utter depravity of the human heart—the weakness of the law to restore us to the favour and image of God—the necessity of an atonement for the removal of guilt—the influences of the Spirit to change the heart, and fit us for serving and enjoying our Maker, both here and hereafter; and yet, no deep acquaintance with the Old Testament is requisite, to learn these momentous truths from them. It is written, “God made man upright, but he found out many inventions. Every imagination of the thought of the heart is only evil, and that continually. I will take away the *heart of stone*, and give you a heart of flesh.”—If there be a question worth putting, and needing a precise reply, it is—“How shall man be just with God?” A prophet teaches us to confess, “All our righteousnesses are as filthy rags!” and another, to pray, “Enter not into judgment with thy servant, for in

thy sight shall no flesh living be justified."

In chapter 6, is detailed the "Giving of the law by Moses." P. 19.

"Q. Why is Moses esteemed the chief of all the prophets?—A. Because the Lord spoke to him face to face, and through his means revealed to our ancestors the whole of the law at present in our possession; i. e. both the scriptural law, and its *explication*, which is termed the *oral, or traditional law*.—Therefore, the law in our hands, whether scriptural, or oral, is divine and perfect truth: and we dare not transgress or alter it."

The Jews, then, build their faith on God's word, and man's tradition of it. The Roman Catholic church, precisely after the same model, derives her creed and her rites from the New Testament, and from tradition. In very ancient times, the Jewish church was warned by her prophets, "That her *fear* of God should not be taught by the commandments of men." The disciples of Christ have been warned by their infallible Master, "to beware of the *leaven* of the Pharisees, who received the tradition of the elders, and made void the precepts of God, by their tradition." The Roman Catholic church, forgetting the awful example of a church much older than herself, and deriving her creed, and her worship, from authority unquestionably divine, and disregarding the warnings of him, who is *Head over all*, has fallen into the snare of placing tradition on a level with the inspired volume. Let the Catholic reply to the arguments of the Rabbi in favour of the Jewish oral law, and he furnishes the Protestant with answers to his own.

Chap. 6, p. 20, closes with this question and answer:

"Q. What is to be concluded from the belief that Moses was the chief of all the prophets?—A. If any other prophet should arise, and prophecy in the name of God any thing inconsistent with the Mosaic law, we should not regard him, whatever wonders or miracles he might perform: for Moses being the chief of all prophets, no other can have power, to set aside his directions."

Did not Moses foretel a prophet like unto himself, to whom the people should hearken in all things, on pain of divine displeasure? And do not the prophets speak plainly of a period, when the ark of the Lord should be no more remembered—when a new covenant should be made with the house of Israel, *not* according to the old covenant, when *all* nations should flow into the nation of Israel, and form one church with them, and present God a pure offering, from the rising to the setting of the sun. The perpetuity of the Mosaic law, can never be reconciled with such principles as these.

The 15th chapter contains a comment on the seventh command, "Thou shalt not commit adultery." Mr. Cohen explains this of a mere violation of the matrimonial contract. On the legitimate causes of divorce, he keeps a profound silence. Of fornication, of wantonness in all its forms, he says nothing, as breaches of this precept. Nor does he give any insinuation that this prohibition reaches to the desires of the heart, and that lusting after a woman, exposes a man to the wrath of the Lawgiver, when the outward and gross crime is not committed. Mr. Cohen's views would have received no injury, by a devout perusal of our Lord's sermon on the mount.

The 17th chapter has excellent

observations on slander. One short extract is not unworthy of a Christian pen.

“Q. To what have the moralists compared the calumniator?—A. To the flesh-fly, which passes by sound flesh, and fixes on a bruised and injured spot. Such is the manner of the slanderer; he passes by all his neighbour's good qualities, and says nothing whatever respecting them; but delights to detail every evil propensity he possesses. This conduct is a great crime, and occasions many serious evils.”

The 19th chapter refers to the books of the holy scriptures, and gives a decided preference to the Pentateuch above the remainder of the sacred volume. The books of Moses are called, “The words of the living God.” The other writings are said to be composed by men under the influence of the prophetic spirit. The Pentateuch is divided into fifty-two sections, one of which being read weekly in the synagogue, on the sabbath, the whole law is heard every year. But the prophetic writings are overlooked; nor are they read, studied, or discussed, with interest and zeal. The same high ground is given to the Pentateuch above the rest of the Old Testament by the Jews, which is given to the evangelists above the epistles by modern Socinians. Nor is it very difficult to assign a satisfactory reason for similarity of procedure, by these two very opposite classes of men. The writings of the prophets insist upon the insufficiency of ritual services, to appease the anger, and conciliate the favour, of a holy Deity: they dwell on the death and sufferings, and resurrection and glory, of the coming Messiah, the spiritual benefits to be conferred by him, on the children of

men, the empire he was to erect among Jews and Gentiles, an empire of truth, and purity, and love, and peace. The prophets all preach the Messiah as the *end* of the Mosaic law, for righteousness, by being cut off for his people, to make an end of sin, to effect reconciliation for iniquity. These are doctrines which the weak eyes of a Jew, accustomed to the darker surface of the Mosaic law, cannot bear. He clings to the shadow, without feeling after the substance. For the same reason, the Socinian exalts the gospels, and debases the epistles. While Christ was upon earth, he had many things to say to his disciples which they could not bear, and he promised the Spirit of truth to guide them into all truth, to teach them the mysteries of the kingdom, and to qualify them for the instruction of others. Under the influence of that spirit, the apostles wrote their epistles, when their minds were opened to understand the scriptures. But what Socinian can bear the full and equal light which the epistles shed on the great doctrines of the cross—such as the divinity of Christ, the agency of the Spirit in converting and sanctifying men, the merit of Christ's obedience, the atonement of his death, the depravity of the heart, the necessity of regeneration, the impossibility of justification by the works of the law—justification by grace, through faith, in the work of Christ.

Chap. 20, is on rewards and punishments. It is asked,

“If the rewards and punishments of another world be corporeal, or spiritual? And it is replied, without hesitation, that they are spiritual, because there is *no corporeal* existence in the world of spirits.”

Would the inhabitant of ana-

ther planet be justified in concluding, that there are *no souls* in the planet earth, because he is informed that it is the residence of *bodies*? And are we correct in reasoning, when we deduce the absence of *all bodies* from heaven and hell, because they are known to contain happy and miserable *spirits*? If there be no corporeal, *as well* as spiritual rewards and punishments, in another world, what purpose is to be answered by the resurrection of the dead? Why is the body to be called from the dust, and reunited to the soul, if not to be a sharer of its joys and sorrows? "We shall all appear at the judgment seat of Christ, to receive *in the body*, according to the things done in it, whether good or bad."

The concluding chapter is on repentance and prayer.

"Q. How is the sinner to preserve his soul from the punishment due to his transgressions?—A. By repentance. Q. What is repentance?—A. If the sinner with all his heart, repents his wicked ways, is seriously grieved at having committed evil actions, and determines to leave his wicked courses, and amend the actions of the rest of his life, then the God of mercy and forgiveness will pardon him, and he will escape the punishment that were otherwise his due."

This is remote from precision, and very unsatisfactory to a man reviewing his past errors, and fol-
lies, and sins, in the mirror of God's purity, contemplating the majesty, and dreading the penalty, of a broken law, anticipating with trembling, the solemnities of a judgment-day, and the punishment of those who have not known God, nor obeyed the gospel of his Son. Such a man, unwilling, daring not to build his eternal all on any but absolutely

certain ground, would not be satisfied with this indefinite statement. He wishes to know the *precise* terms on which he can be restored to the favour of his offended Maker. *How much* and *what* must be done and suffered, to satisfy the demands of justice, and avert the displeasure of God. Until the man knows that this is accomplished, he must be tossed in uncertainty, or swallowed up in despair. To a conscience truly sensible of the evil of sin, enlightened with the knowledge of God's holy character, and the purity of his law, no method ever devised by the reason, or suggested by the superstition of men, has brought relief. The glorious gospel of the blessed God alone, presents an adequate remedy to all the diseases under which we labour. It reveals the incarnate Son of God, bearing the form of a servant, obeying and magnifying the precepts, sustaining and honouring the penalty of a broken law that sin might be atoned, that righteousness might be brought in, that redemption might be accomplished. In this perfect work of the great Mediator, God, the Lawgiver, rests satisfied. By this work, the government of God is honoured, the attributes of God reconciled in the salvation of men, and the claims of justice united with the displays of mercy, in the pardon of the sinner. Through faith in this righteousness of God, the guilty is justified; his conscience being purged from dead works to the service of the living God. In this mirror are discoverable with equal clearness, the wrath of a holy God against sin, and the grace of a merciful God towards the unworthy sinner. On this basis, we may build our hopes with as-

sured confidence. Christ is exalted as a Prince and a Saviour, to give repentance and remission. Are you solicitous to know what *kind* and *measure* of repentance is requisite, to give an interest in the blood of God's Son? He who *so* feels the burden of his sins as to *come* to Christ for deliverance both from their *guilt* and *power*, is a true penitent. To come to Christ, and depend on Christ for redemption from guilt, and from depravity, is at once the result and the evidence of genuine faith, and genuine repentance. And all faith and repentance which fail to bring the sinner to Jesus for *pardon* and for *purity*, are of no avail. "Repent ye, and believe the gospel. Believe on the Lord Jesus Christ, and thou shalt be saved."

A Funeral Sermon, delivered Sept. 22, 1816, at Ebenezer-chapel, Chatham, by the Rev. Joseph Slatterie, on the melancholy catastrophe of fifteen lives being momentarily lost, under Rochester-bridge. London.

ON perusing this sermon, we perceived so many proofs of carelessness and haste, and in its publication, such an attempt to turn the public feeling, excited by the melancholy event by which it was occasioned, to a pecuniary advantage; that we had concluded it was rather the work of some needy scribbler, or money-getting tradesman, than the sober, deliberate production, of the worthy minister by whom it was delivered.

We have since been informed, that it was not the intention of Mr. Slatterie that his sermon should meet the public eye; as it was delivered under the most poignant feelings, occasioned by three of the sufferers being mem-

bers of his church; as also some of the parents of the children; and the whole of them connected by close friendship, or by attending his ministry. Surely, then, no person should have taken the unjustifiable liberty of publishing his sermon, without his approbation or permission. We can assure our readers, that those who estimate Mr. Slatterie's character as a preacher, from this sermon, will very considerably underrate his pulpit talents.

LITERARY INTELLIGENCE.

Preparing for Publication,

Dr. Ryland's Sermon preached before the Western Association, held at Bath in the Whitsun-week, 1816.

No. XXX. of Periodical Accounts of the Baptist Mission.

A remarkable account of the Conversion of a family named Hart, from the errors of Popery, through reading the Irish Scriptures.—Written by the Rev. James Neligan, Rector of the Parish of Kilmattigue, near Ballina, in the Province of Connaught, for the Benefit of the Baptist Irish Society.

The Conversion of a Deist; or an account of the remarkable change wrought in the mind of Charles Whitfield, who died, last October, in Dean-street, Red-lion-square, London: in four Letters from a Minister to his Son at School.

The Rev. John Jenkins, of Hengoed, Monmouthshire, proposes to publish an Exposition of the Bible (in Welch) in 60 or 70 Numbers; one Number to be delivered every month, price one shilling. The names of Subscribers to be sent to the Author, Quaker's-yard, near Cardiff; Mr. J. Evans, printer, Carmarthen; or Rev. J. Richards, Dolellan.

Proposals are issued, for publishing, in 4 volumes octavo, The whole Works of the Rev. Oliver Heywood, B. A. with a new and enlarged account of his Life, and much interesting matter from his MSS. with a beautiful engraving of the Author, fac simile of his hand-writing, copious index, &c. &c. by the Rev. Richard Slate, of Stand, near Manchester, and the Rev. William Farmer, of Leeds.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

THE zealous efforts of the Rev. Mr. Rice, in travelling through the different states of the American union, for the purpose of establishing missionary societies, have been crowned with abundant success. The Second Annual Report of the "Baptist Board of Foreign Missions for the United States," just received from the Rev. Dr. Baldwin, of Boston, contains the most pleasing evidences of the missionary flame being kindled there among the Baptist churches. From a letter written by Mr. Rice, dated New York City, June 19, 1816, to the Rev. Dr. Staughton, Secretary, he says: "The Societies mentioned in this letter as auxiliary to the Board, and those mentioned in my letter of May, 1815, exhibit the pleasing and very encouraging fact, of at least SEVENTY-ONE MISSION SOCIETIES, distinctly combining their means, and their exertions, in the noble design of aiding the heralds of the cross to *preach among the Gentiles the unsearchable riches of Christ.*" Mr. Rice communicates, also, in separate papers, the "State of the Associations, Churches, and Mission Societies, in relation to the objects of the Board;" as also, a Table of the Associations, containing their Names—the States where founded—Names and Places of Residence, of the Corresponding Secretaries of the Associations—Times and Places of Meeting, &c. The Table contains 126 associations, and 2,541 churches, the members of which consist of 158,508 persons. The following extract from the Report is highly creditable to the character of Mr. Rice: "The Board have reviewed with sincere satisfaction, the unwearied and successful exertions, during the past year, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable university in Kentucky, have not been able to divert him from his missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematise measures for an easy and regular intercommunication between the Board and Mission Institutions. In

his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attention, and fraternal aid, of all who long for the glory of the latter days."

The Board "resolved, that 1000 dollars be forwarded to brethren Carey, Marshman, and Ward, at Serampore, for the use of our brethren Judson and Hough, and their families, at Rangoon." Our American brethren have adopted Burmah as the sphere of their future exertions: this station was at first established by Messrs. Chater and Felix Carey. They express their deep regret to learn, "that Mr. Felix Carey has seceded from the professed work of a missionary in Burmah, and directed his views to medical and political pursuits;" but they add, "though he sustain not the glorious character of a missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Esther, without any design on her part, affected the deliverance of the Jews. It ought not to be forgotten, that much has been done by Mr. Carey already. He has facilitated the future labours of missionaries by translating the gospel of Matthew into the Burman language, and compiling, for their use, a comprehensive grammar and dictionary."

LONDON MISSIONARY SOCIETY.

THE accounts published by this Society in the last Number of the Evangelical Magazine, of the success attending the labours of their missionaries in the South Seas, and South Africa, are highly encouraging; and demand the devout acknowledgments to the God of all grace, of all the friends of the Lord Jesus, that he has not suffered his servants to labour in vain.

We understand that some recent information has been received from Mr. Read, of Bethelsdorp, containing a journal of a visit lately paid by himself, and others, to the horde of uncivilized Africans, called Caffres; from whom they received the most affectionate welcome, and a strong request that missionaries might settle amongst them.

Domestic Religious Intelligence.

THE ANECDOTES

OF

THE KING.

THE following anecdotes of our beloved and afflicted Sovereign, which have been published as authentic, will gratify our readers:

In the summer of 1814, the KING had lucid intervals: the QUEEN desired to be informed when that was the case—she was so; and on entering the room she found him singing a hymn, and accompanying it on the harpsichord. When he had finished it, he knelt down and prayed aloud for her Majesty, then for his family and the nation, concluding with a prayer for himself, that it might please God to avert his heavy calamity from him, but if not, to give him resignation to submit to it. He then burst into tears, and his reason again fled.

One morning, when the passing bell was tolling at Windsor, his MAJESTY inquired who was dead? His attendants at first did not answer him, but on his repeating the question, they said—"Please your Majesty, Mrs. S.—" "Mrs. S.—" rejoined the KING, "she was a linen-draper, and lived at the corner of — street (naming the street):—Aye, she was a good woman, and brought up her family in the fear of God—she is gone to heaven—I hope I shall soon follow her."

MEETING OF THE BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the above Society was held in Birmingham, at Cannon-street Meeting, on the 9th, 10th, and 11th days of October, 1816. The business of the committee was attended to with great unanimity, and several important resolutions were adopted, with reference to the conducting the affairs of the institution. Amongst other things, as the admission of students, &c. a missionary in Java named Mr. Gotlieb Bruckner, (who had applied to be taken

under the patronage of the society,) was received. The Rev. J. Birt, of Hull, preached on the Tuesday evening, from 1 Cor. xiv. 36, "What? came the word of God out from you? or came it unto you only?" The next morning, at half-past six, a prayer-meeting was held for the special purpose of imploring a more abundant out-pouring of the Holy Spirit upon our missionaries. Messrs. Adams (a missionary student), Ivimey, of London; Flint, of Gloucester; Franklin, of Coventry; and Palmer, of Shrewsbury, were engaged. At half-past ten, two sermons were preached, by the Rev. Dr. Steadman, of Bradford, and Mr. Saunders, of Frome, from Isa. lx. 22, "A little one shall become a thousand," &c. and from Isa. ix. 6, "The government shall be upon his shoulder." The devotional services were conducted by the Rev. Messrs. Kinghorn, James (of Birmingham), Saffery, Grey, &c. &c.

We can only give a sketch of these sermons, which were well adapted to promote the objects of the mission. Dr. Steadman, after remarking that the context contained an extended account of the prosperity of the church in the latter days, observed, that the prophet closed the whole with his text, which might be considered as a summary, which he thus illustrated:

I. A representation of the vast accession of converts to the church, as,

1. They shall be more than one thousand-fold—proved by the conversion of the Jews—the fulness of the Gentiles—collected from all nations—kindreds—tongues, and people, viz. from Europe, Asia, Africa, and America—All the islands of the sea shall then produce true converts—All these will be righteous—and so in an eminent degree.

2. *They shall be the offspring of the church that before existed*—a little one shall become a thousand: not raised up by miracle, as a distinct body, but springing from the church. God will honour his church that has been so long despised and persecuted, so as to make her the mother of all these. See ver. 15, 16, chap. xlix. and liv. As the fruit of their prayers, Psa. cii. and their mutual exertions by preaching—conversation—example—This will be a most interesting and glorious period.

II. *There is a time fixed for the accomplishment of this promise.* God has fixed it, though he has not given us certain information as to the precise number

of years; but we may be sure it will take place, when

1. The church has had its fidelity sufficiently manifested. Then the witnesses, which have for so many ages been prophesying in sackcloth, shall rise from the dead, and ascend up to heaven, in the sight of their enemies, and to their confusion.

2. When the enemies have had full opportunity of trying their strength, and of filling up the measure of their iniquity.

3. When the period of 1260 years shall be run out.

If it were possible to fix the precise period of the commencement of these 42 months, or 1260 days, we could ascertain the precise period of their close; but it must be at the furthest,

4. Within two more centuries; for the commencement of those years cannot surely be fixed later than the days of Charlemagne, in the eighth century. We have, therefore, weathered the greatest part of the storm, and may expect, that glorious scenes will open upon the church of God. Of this, the late wars—the present struggles of popery—the general interest in the spread of the gospel—missions, &c. are an additional presumptive evidence.

III. *When that period shall arrive, God will carry on his work with great expedition.*

1. By a rapid succession of those events of providence which shall prepare the way.

2. By increasing the numbers, and zeal of ministers.

[Here Dr. S. made a happy allusion to the character of the late Rev. Samuel Pearce, who had been buried in that place that day seventeen years: observing, that Mr. Pearce was a specimen of the kind of ministers that God would raise up in the latter days, to carry on his work with great rapidity and success.]

3. By a more general concurrence of all private persons—and

4. By a larger proportion of divine influence.

The greatness of the work to be done, and the short space of time allotted, seem to render this necessary, but

The zeal of the Lord of Hosts will perform this.

Mr. Saunders introduced his discourse by some remarks upon the prophecies of the scriptures, in relation to the kingdom of Christ. He proposed to “explain the text”—to “illustrate the doctrine it contained,” and to “contemplate the consequences that resulted from its truth.” Under the first head he re-

marked, that, “As government implies solicitude, care, and power, conveying the idea of right, it might seem very proper, when speaking of the person invested with the authority of government, to refer to the shoulder, as that part of the human frame which is appropriated to the task of bearing burdens; and this, probably, was the idea which gave rise to a custom amongst the Hebrews, in which the princes, and officers of state, wore the ensigns of authority upon their shoulder—the text, then, is a prediction of the exaltation and regal glories of Jesus Christ.”

Under the third head of discourse, it was observed, that “this kingdom shall be governed by principles worthy of himself—his gospel shall triumph notwithstanding all the impediments that lie in the way; and the interests of the kingdom of Christ shall be extended, notwithstanding the removal of the more useful instruments.”

The following remarks produced a strong impression on the congregation: “To preach the truths of grace to the Indians of the new world, and to present to ministers and missionaries, in every succeeding age, one of the most perfect models of unabating zeal and fervid piety, he raised up a Brainerd, a man full of the Holy Ghost. To fan the newly enkindled spark of missionary exertions into a flame, he introduced a Pearce, who possessed a soul that grasped at nothing less than the conversion of a world; and a benevolence that was equalled in extent only by the misery of the human race!—That the waters of life may be accessible to the inhabitants of the East, he inspires a Carey with unwearied ardour, and an all-conquering diligence; who, through the channels of language, conveys to millions in surrounding regions, the streams of spiritual truth and immortal life.—That the grand operations commenced abroad, might be carried on with suitable vigour, and that a proper degree of interest might be excited at home, he favoured the British churches with a Fuller—a man, whose tenderness bled over the wretchedness of the heathen; whose zeal prompted him to unceasing labour; whose constitutional decision sustained the interest of the mighty object that was never absent from his heart. Fixing his eye incessantly on this, he seemed to forget the obstacles that lay in his way: far from being intimidated by dangers—as they increased, his undaunted courage gathered strength: he advocated his beloved cause—excited the opulent to liberality, and the indigent

to prayer." We have only room for the concluding paragraph :

"Let us, my brethren, hail the dawning glories of that day in which Jesus shall see the travail of his soul—the fruits of those agonies he endured on the cross: they shall be more amply repaid. Let us exult in what he hath already done: and while we see blossoms adorning the desert—churches arising among the temples of idolatry—and infidels and bramins embracing the doctrines of the cross, let us aspire to be labourers together with God: let us, by our zeal, by our prayers, by our liberality—by the right employment of our talents, prove that we are concerned for a Saviour's glory, and be earnestly desirous that he should be enthroned in every heart, and receive the homage of the universe."

Sermons were also preached at the different chapels in Birmingham, on the Wednesday and Thursday evenings, by Dr. Ryland, and Messrs. Palmer, Fisher, T. Edmonds, and Ivimey.

General Meeting, Wednesday Afternoon, Oct. 16, 1816.

After prayer, by Dr. Steadman,

Dr. Ryland moved, that W. Burls, Esq. do take the chair, which being seconded by Mr. Birt, was unanimously carried.

After a few prefatory remarks, the chairman called on Mr. Hinton to read the minutes of the last meeting, and to give some statement of the latest intelligence received from our missionaries abroad. An interesting report was accordingly read by Mr. Hinton, which gave general satisfaction to the members of the society, and

On the motion of Mr. Ivimey, seconded by Mr. Birt, it was resolved, that the report now read, with any additions which the secretaries may think proper to make, be printed for general circulation.

It was moved by Mr. Robert Hall, seconded by Dr. Steadman, and

Resolved unanimously, That the thanks of this society be given to Mr. King, the treasurer, for his past services, and that he be requested to continue them another year.

After acknowledging the sense he entertained of the kindness of the society, and expressing his continued willingness to serve it, Mr. King moved,

That whenever the balance in the hands of the treasurer shall exceed the sum of 500*l.* it shall be vested in Exchequer-bills, or other public securities, to be deposited in the hands of three trustees, on behalf of the society; and that

Messrs. Owen Johnson, and Richard Brinton, of Birmingham, and William Burls, Esq. of London, be appointed trustees accordingly.

This resolution was seconded by Joseph Hall, Esq. of Northampton, and passed unanimously.

It was then moved by Mr. Birt, seconded by Mr. Hughes, and

Resolved unanimously, That the thanks of this society be given to Dr. Ryland and Mr. Hinton, the secretaries, for their services during the past year, and that they be requested to continue them.

On the motion of Mr. Saunders, of Frome, seconded by Mr. Gray, of Chipping-Norton, it was resolved unanimously,

That the thanks of the society be given to the committee for their services, and that the following brethren do constitute the committee for the year ensuing:

1. Anderson, Rev. Chr. Edinburgh.
2. Barclay, Rev. Geo. Kilwinning.
3. Birt, Rev. Isaiah, Birmingham.
4. Birt, Rev. John, Hull.
5. Blundell, Rev. Thos. Northampton.
6. Burls, William, Esq. London.
7. Coles, Rev. Thos. Bourton.
8. Cox, Rev. F. A. Hackney.
9. Deakin, James, Esq. Glasgow.
10. Deut, Mr. Joseph, Milton.
11. Dyer, Rev. J. Reading.
12. Edmonds, Rev. T. Cambridge.
13. Fawcett, Rev. Dr. Halifax.
14. Gutteridge, J. Esq. London.
15. Hall, Rev. Rob. Leicester.
16. Hall, Rev. John, Kettering.
17. Hall, Jos. Esq. Northampton.
18. Hobson, James, Kettering.
19. Hogg, Rev. Reynold, Kimbolton.
20. Hollick, W. Esq. Cambridge.
21. Hughes, Rev. Jos. Battersea.
22. Ivimey, Rev. Jos. London.
23. Jarman, Rev. J. Nottingham.
24. Kinghorn, Rev. Jas. Norwich.
25. Lomax, Mr. James, Nottingham.
26. Morgan, Rev. T. Birmingham.
27. Newman, Rev. W. Stepney.
28. Nicholls, Rev. J. Collingham.
29. Page, Rev. Henry, Bristol.
30. Palmer, Rev. John, Shrewsbury.
31. Potts, Thos. Esq. Birmingham.
32. Ragsdell, Rev. W. Thrapstone.
33. Roberts, Rev. T. Bristol.
34. Saffery, Rev. John, Salisbury.
35. Shaw, B. Esq. M.P. London.
36. Steadman, Rev. W. Bradford.
37. Thomas, Rev. Micah, Abergavenny.
38. Tomkins, W. Esq. Abingdon.
39. Wilks, Rev. Mark, Norwich.
40. Wilson, Mr. W. Olney.
41. Winterbotham, Rev. W. Horsley.
42. Yates, Mr. John, Leicester.

It was moved by Mr. King, seconded by Mr. John Hall, and Resolved unanimously,

That this meeting gratefully acknowledge the services rendered to the society, by Thomas Potts, and J. C. Gotch, Esqrs. as auditors of accounts, and that they be requested to act in that capacity for the ensuing year.

On the motion of Mr. Saffery, seconded by Mr. Dyer, it was Resolved unanimously,

That the very cordial thanks of the meeting be given to the friends of the Mission in Scotland, both in the Establishment, and among all classes of Dissenters, for the liberal contributions which they have made, in the course of this year, to the funds of the society.

It was moved by Mr. Ivimey, seconded by Mr. Morgan, and Resolved unanimously,

That this meeting view with great satisfaction, the increase of Assistant Societies, and the aid derived from Penny-a-week Subscriptions and Congregational Collections, and recommend the friends of the society at large to promote these exertions to the utmost of their power.

On the motion of Dr. Ryland, seconded by Mr. Kinghorn, it was Resolved unanimously,

That it be referred to the General Committee, to consider the propriety of forming a Corresponding Committee in India; and if such a measure meet their approbation, that they proceed to such appointment.

It was moved by Mr. Coles, seconded by Mr. Edmonds, and Resolved unanimously,

That the next Annual Meeting of this Society, be held at Oxford, as early as may be found convenient, in the month of October, 1817.

Mr. Burls having left the chair, it was taken by Mr. Hinton; on which it was moved by Mr. Winterbotham, seconded by Mr. Jarman, and Resolved unanimously,

That the thanks of this meeting be given to William Burls, Esq. for his able conduct in the chair this day, as well as for the various and important services which he has been constantly rendering to the Mission.

The meetings were closed in prayer by Mr. Robert Hall.

Substance of the Report ending 1816.

An unusual delay has occurred with respect to the arrival of the Society's letters, from which information of foreign transactions must be chiefly derived,

though it appears from private communication, that they have been forwarded.

From the last intelligence it appears, that no alteration had taken place as to the stations in India, since the publication of No. XXIX. of the Periodical Accounts, excepting the removal of brother Chamberlain from Sirdhana, to a new situation at Monghyr in Hindostan. Our brethren Lawson and Eustace Carey had been called to the co-pastorship of the church at Calcutta, and brother Yates was associated with Dr. Carey in the work of translating the holy scriptures. Several of the churches had received a considerable addition to their numbers: the zeal of our ministering brethren, whether native or European, had not abated, and new prospects were opening to their labours on every side.

A short letter recently received from Dr. Marshman, closes with the pleasing intelligence that "God is still gracious to the Mission." Dr. Carey also observes, that "amidst discouragements, some encouraging circumstances still arise, to show that the Lord hath not forsaken us."

In another letter, speaking of the translation of the scriptures, he says, "This is now become a work which almost surpasses calculation, and must be supported: God has bestowed on us facilities for doing this work, which no other persons appear to possess. The great advantages derived from employing natives of the different countries—the large establishment of these natives which we already have—the intimate dependence of the languages of India upon the Sungskrit—the habit of translating which, we must, in some measure, have acquired, and the ease with which the different versions can now be printed by us, call loudly on us not to relinquish any part of this work."

From other sources the Society has learned, that a very satisfactory memoir of the present state of the translations may be speedily expected.

In the island of Java, the Society's prospects are very encouraging. The judicious and indefatigable exertions of our brethren, Messrs. Robinson and Trowt, have been well received by the inhabitants in general, as well as by some persons of wealth and influence. A gentleman of the highest respectability in rank and office, who has lately returned to England, gives the most honourable testimony to the excellent character of our missionaries in the island, and to their diligent and successful exertions in acquiring the vernacular languages of the country.

The station at Rangoon (it is stated with deep regret) has sustained considerable loss by the secession of Mr. Felix Carey from all missionary engagements. The Society has no farther advantages to expect from him, except such as may be derived from his influence with the Burman government. "Nevertheless the foundation of God standeth sure." Mr. and Mrs. Judson (it is added with great pleasure) remain faithful to their work in this important station, and display the genuine spirit of Christian missionaries. They were daily expecting the arrival of several brethren sent out to their aid by the Baptist Missionary Society in America. "I am now trying, (says Mr. Judson) to qualify myself to tell the Burmans of the God who made them—the Saviour who died to redeem them, and the eternity to which they are hastening. May the Lord prepare me for the work, and render me instrumental of some good before I die."

Mr. Rice, who was sent out from America together with Mr. Judson, having been baptized at Serampore, has revisited his native country, and since his return, has been instrumental in forming seventy-one auxiliary missionary societies, amongst the churches of our denomination in the United States. He has refused a professorship in one of the colleges, in order that he may be at liberty to pursue his missionary labours.

From Jamaica, the Society has heard with much regret, of the death of our highly respected missionary, Mr. Rowe. It appears, from the most respectable authority, that he had so conducted himself as to conquer inveterate prejudices; that he was highly esteemed by the Custos, and many of the inhabitants of Trelawney, as a man of worth and piety, and one who was perfectly suited to the office which had been entrusted to him. And although circumstances had arisen which, for a considerable time, prevented him from obtaining liberty to preach, yet his discretion had at last overcome the objection, and the Custos had determined to grant him a licence the very next month, had his life been spared. It will be an object of ardent prayer to God, that the Society's loss may be speedily supplied by the accession of some labourer in this vineyard, as prudent and zealous as our departed brother evidently was.

Adverting to proceedings at home it was stated, that the Committee, in October last, admitted three young men as probationary students; Messrs. William Adam, Stephen Sutton, and Richard

Burton; and at a subsequent meeting, Mr. Baines was fully admitted as a missionary: all of them have hitherto given their tutors great satisfaction. Mr. and Mrs. Griffiths sailed for Ceylon in November, and have since been heard of, well, at the Cape, and at the Isle of France. In March, Mr. and Mrs. Randall, of Salisbury, were sent out to Serampore, chiefly with a view of their rendering aid in the mechanical operations of the Society. They were followed by Mr. Penny, of Shrewsbury, who is well qualified to manage the school belonging to the Benevolent Institution in Calcutta, having been for many years employed in the British and Foreign School Society. In June, Mr. Coultart was admitted a student on the Society's funds: and in August, Mr. and Mrs. Philips sailed for Java, to join Mr. Trowt at Samarang.

These are the principal events which have occurred at home during the past year, and more full information from abroad is daily expected.

It affords matter of great thankfulness to God, that although the country has laboured under a pressure of circumstances peculiarly afflictive, yet a spirit of liberality and zeal has never been more apparent than during the past year; and this remark applies not only to the members of our own denomination, but to many friends of the missionary cause, belonging to other Christian communities both in England and Scotland. The amount of the contributions received, is upwards of £8000, nearly £3000 of which we owe to the kindness and liberality of our friends in Scotland, and several considerable sums in addition, may be expected.

It is hoped that this brief statement will be regarded as containing many reasons for prayer, as well as thanksgiving, to the God of Missions, and many encouragements to continue, and if possible to increase, those exertions for his glory, and for the immortal welfare of mankind, on which his favour and blessing have hitherto so eminently rested.

Since the annual meeting, a review of the transactions to the close of the year 1815 has been received.

ASSOCIATION.

NORTHAMPTONSHIRE.

THE Independent Ministers of the Northamptonshire Association, have circulated an Address on the Support of Christian Missions; and at their half-yearly meeting, held at Market Harbo-

tough, April 20th, 1815, the Rev. George Gill in the chair, adopted the following resolutions:

I. That the support of Christian Missions shall be a permanent object of attention to this association.

II. That a fund in aid of its designs, shall be raised by annual congregational collections, by subscriptions, and donations.

III. That the entire controul over all monies so arising, shall be vested in the association. At the same time, it is declared, that should any congregation specify a particular object to which it would appropriate its contribution, the association will, in such case, comply with its wishes.

IV. That the monies at the disposal of this association for missionary purposes, shall be distributed, at such times as may be appointed, to the Moravian Missions; to the Baptist Mission, for the translation of the scriptures; to the London Missionary Society; and to any other similar institutions sanctioned by the association.

V. That all grants of money shall be voted by three-fourths of the members of this association at its half-yearly meetings.

VI. That Thomas Inkersole, Esq. of Harborough, be the Treasurer of the Missionary fund of this association.

VII. That the Rev. Benjamin Lloyd Edwards, of Northampton, and the Rev. James Robertson, of Stretton-under-Fosse, Warwickshire, be joint Secretaries of this association, in its missionary department.

The first annual distribution of money from the funds of the association, was made at the last half-yearly meeting, held at Kettering, September 26, 1816; the Rev. T. N. Toller in the chair; when the following sums were unanimously voted:

For the support of the Mora-	£	s.	d.
vian Missions	51	1	0
To the Baptist Mission, for the			
translation of the scriptures	58	17	0
To the Missionary Society...	83	0	0

At the above meeting, the thanks of the associated ministers were unanimously voted to the Committee of Dis-senting Ministers, at Dr. Williams's Library, for their steady attention to the case of the French Protestants, and to the interests of religious liberty.

AUXILIARY SOCIETIES.

PLYMOUTH.

An Auxiliary Society to the Baptist Missionary Society, was formed, Oct.

9, 1816, at Plymouth, in the churches and congregations of the Rev. Messrs. Davis and Wilcocks, in Dock, and the Rev. George Gibbs, in Plymouth.

The object of the meeting having been briefly stated, a very interesting and luminous detail was given by one of the ministers present, of the design and operations of the Baptist Missionary Society, and a forcible and eloquent appeal made in this cause of Christian philanthropy; and thereupon the following resolution was unanimously agreed to, namely,

"That the object of the Baptist Missionary Society has the cordial approbation of this meeting: and that a society be formed in the towns of Plymouth and Dock, to be called 'The Plymouth and Dock Auxiliary Missionary Society,' for the purpose of co-operating with the Baptist Missionary Society, in promoting the translation and distribution of the scriptures, and their other missionary exertions among the heathen."

Other minor resolutions for conducting the business of the society, suitable to the occasion, were then passed; and, at the close of the meeting, subscriptions were cheerfully entered into by the persons present, feeling their obligation to diffuse the light of the gospel, and rejoicing to aid its progress in that quarter of the globe from which it first emanated to cheer and to save.

YORKSHIRE & LANCASHIRE.

On Wednesday, September 4, 1816, the Yorkshire and Lancashire Assistant Baptist Missionary Society, held its first annual meeting at Liverpool.

On the preceding Tuesday evening, Dr. Steadman, president of the Baptist Academy at Bradford, preached at Lime-street-chapel, from Micah, v. 4, "For now shall he be great to the ends of the earth."

On Wednesday morning, Mr. Morgan, of Birmingham, preached at Lime-street-chapel, from 1 John, v. 19, "And we know that we are of God, and the whole world lieth in wickedness."

On Wednesday afternoon, the business of the society was attended to in Byrom-street-chapel; when Mr. Zachariah Barnes was called to the chair; various resolutions were passed, and some encouraging addresses delivered by ministers and others, who moved and seconded them.

In the evening, a very large congregation assembled at the same place, when Mr. Roberts, of Bristol, preached from Acts, i. 8 and 9, "But ye shall re-

ceive power; after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

A collection was made at the close of each meeting: the total of which amounted to about 180*l*. From the report of the Treasurer, it appears, that the society has received, during the year, in collections, subscriptions, &c. more than 1000*l*.

The society agreed, that their next annual meeting should be held at Leeds, on the first Wednesday in August, 1817.

WILTS AND SOMERSET.

THE twenty-first meeting of the Wilts and Somerset Association for the Encouragement and Support of Village Preaching, was held at Bratton, on October 15, 1816. Messrs. Peter Macfarlane, of Trowbridge, preached in the morning, from Isaiah, liii. 11, first clause; John James, of Devizes, in the afternoon, from Mark, xv. 38; and Thomas Winter, of Beckington, in the evening, from John, xvi. 14. Roberts, of Heytesbury; Phillips, of Penknapp; Porter, of Bath; Mitchell, of Warminster; and Gough, of Westbury Leigh, engaged in the other services.

The next meeting is to be held at Bath, on the Tuesday next after the Easter-week, 1817. James Mitchell, of Warminster, is appointed to preach.

ORDINATIONS.

HARROW-ON-THE-HILL.

Mr. Richard Thatcher (late a member of the church in Eagle-street) was ordained pastor over this small church, on Wednesday the 9th of October, 1816. The introductory address on the nature of a church of Christ, was delivered by Mr. Pritchard, who also received the confession of faith. Mr. Ivimey addressed the pastor from 1 Tim. iv. 16. Mr. Upton the church, from 1 Thess. iv. 1. The devotional services by Messrs. Penny, Barnet, (late of Bradford,) Coles, of Poplar, and Jarman, of Somers'-town.

On the return of about sixty persons to town, ministers and others, the most disgraceful outrage on the religious privileges of Protestant Dissenters, took place, that has been lately known in this country. Some of the larger lads of the public school, consisting of from

fifty to one hundred, amused themselves by throwing hundreds of large stones, with great violence, at the carriages, as they were coming down the steep hill from the turnpike-gate. Many persons were much bruised; but none, through a kind Providence, were seriously injured, though stones of from half-a-pound to a pound weight, were thrown with great violence.

We understand, the deputies for defending the civil rights of Dissenters, have taken up this matter.

RISHWORTH.

April 18, 1816, Rev. — Meller, late a member at Salendine-Nook, was ordained over the Baptist church in Rishworth. Morning, at ten o'clock, after singing, brother Rigby, of Blackley, proceeded by reading the scriptures, and prayer. Brother Webster, of Pole-Moor, spoke of the nature and design of a gospel church. Brother Rigby asked the usual questions relative to choice and acceptance, and received the confession of faith. Brother Webster offered the ordination prayer, accompanied with laying on of hands, and dismissed the congregation. Met again; brother Milns, of Steap-lane, prayed. Brother Hyde, of Salendine-Nook, gave a solemn and impressive charge, from 1 Peter, v. 2. "Feed the flock of God." Brother Hargreaves, of Ogden, addressed the church, from 1 Cor. xvi. 10. "See that he may be with you without fear." Hymns were given out by brother Hobroyd, of Wainsgate, who also concluded the solemn, and we hope profitable services of the day by prayer.

Poetry.

A MIDNIGHT CONTEMPLATION.

How beautiful is yon vast and vaulted sky!
How bright the starry worlds that roll on high!
How mildly pleasing Cynthia's borrow'd beam
That flings its silv'ry radiance o'er the stream!
Those heavenly luminaries as they shine
Proclaim their Maker's skill and power divine:
Who guides each planet thro' its destin'd sphere
To mark the changing day, the circling year.

But not for ever shall these worlds endure,
Soon shall their Former bid them shine no more.
Then shall appear that great, that awful day,
When earth, and sea, and stars, shall flee away;
When the Eternal shall yon concave rend—
When sun and moon shall fall, and time shall end.

Yet then, e'en then, my spirit shall survive
The wreck of worlds, and live, for ever live!
E'en then, dear Jesus, I will trust in thee,
And make thy righteousness my only plea.
Array'd in that, O may my spirit stand
Among thy chosen saints at thy right hand,
Waiting till thou shalt bid my dust arise
To join its best companion in the skies,
Where thou bright sun, shalt spread eternal noon
Nor night return to need the feeble moon.